

To-Day: An Age of Opportunity

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I.

PRE-VIEW OF THE FIELD.

I.

PRE-VIEW OF THE FIELD.

1. The Children of Issachar.

IN the early history of David, King of Israel, credit is given to certain ones who occupied a foremost place as leaders and counselors in the nation—"the children of Issachar, men that had understanding of the times, to know what Israel ought to do." (1 Chron. 12:32.) They were few in number, but their influence was great, for we read, in immediate connection with the mention which is made of them, that "all their brethren were at their commandment." The times were tumultuous, threatening, militant; urgent problems, fraught with untold destinies for the people, were pressing for consideration. David, after leading for years the life of an adventurer, a

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political outcast, hunted by Saul like a wild animal, had just been crowned by the elders of Israel at Hebron; but the masses were turbulent, unruly, and full of the spirit of revolt—civil war lowered in the horizon. The Philistines, for centuries implacable and inveterate foes, were still on the war-path; and on every side savage and sullen tribes, jealous of Israel, watched for an opportunity to fall upon and destroy the struggling and still inchoate nation over whose destinies this new king had now come, after passing through desperate vicissitudes and perils, to preside. What momentous questions arose for consideration! How great the need for wise counselors, for discerning leaders! How may Israel be consolidated in loyal support of the incoming monarch? Who shall serve in the cabinet? What shall be done with those who still lean toward the decadent dynasty of Saul? What soldiers can be depended upon to lead the armies that are to be mustered? What attitude shall be assumed toward the Philistines and toward other hostile tribes?

In view of these problems, and others which were just as critical, it was a sign of hope and an assurance of safety, both to the king and to the people, that there were a few men who were giving special thought to the age in which they lived; who were carefully studying the questions on whose proper solution the very life of the nation depended; and who, in brief, had understanding of the times, to know what Israel ought to do.

In striking contrast with these leaders in David's epoch appear the scribes and Pharisees of our Lord's day, who were rebuked by Him, again and again, because, although they could discern the face of the sky and indicate the probabilities of the weather for the morrow, they were not able to read "the signs of the times." They were blind to the meaning of the Master's ministry and message; they failed to give attention to the movements going on all about them, indicating the passing away of an obsolescent ritual and the advent of a spiritual religion which would in due time

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leaven the whole world. The Light was shining all around them, and their eyes were shut against it.

These contrasting characters, taken from the annals of remote ages, may give us a starting point from which to begin a sketchy, comprehensive, and suggestive study of the times in which we live, viewed in connection with some of the reasons which make it imperative upon us as intelligent beings to give discerning heed at least to their most salient characteristics, and to utilize the multiplied opportunities with which our era abounds.

2. The Meaning of To-Day.

The influence of an age upon those who live in it and share its activities can not be measured. A French writer given to proverbial utterances sententiously says, The age makes the man. To a large extent the adage is true. We are all of us creatures of our times, sharing the prejudices, carried along by the currents, influenced by the superstitions, molded by the customs,

impressed by the examples, and illumined by the knowledge peculiar to the epoch in which we have been born and reared. Lord Macaulay says of Sir Isaac Newton, "In another time and with different surroundings even his great intellect might have gone to waste; but happily the spirit of the age on which his lot was cast gave the right direction to his mind, and his mind reacted with tenfold force upon the spirit of the age." The same principle is applicable in smaller measure to us all. We are to a large degree products of our environment—and yet, on the other hand, we may help to shape circumstances, to create our surroundings, to build up and modify and even to transform the age in which we live.

Of a great man it is true that he is in part the creation and in part the creator of his times. But with respect to all of us, great and small, what the Germans call the *Zeitgeist*—the spirit of the age—the sum total of the opinions, the convictions, the molding ministries, and the various shaping influences which are prevalent in the world

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about us, limiting our activities here, opening up opportunities yonder, directing, developing, cramping, or enlarging our lives at every turn—is one of the chief agencies of our destiny. It is with us day and night, in solitude and in company, in our studies and our recreations, in the church and on the street, exerting an influence which can not be evaded. The truth thus stated hardly needs to be argued, and it carries with it an inevitable and a paramount admonition concerning the duty and privilege and manifold advantages which accompany the task of studying the current age, noting the drift of things, discerning the trend of events, keeping track of the discoveries, the providential openings, the salient characteristics, the varied opportunities of the century in which we live.

One of the functions of Thomas Carlyle was to put emphasis on the obligation of intelligent men to keep their eyes open to note the significant facts and movements of the century in which they were living. “Knowest thou the meaning of this day?”

THE MEANING OF TO-DAY.

—is the sharp, searching question with which he calls men to account for their heedlessness and blindness. He follows up this piercing inquiry with the warning words: “Let us not inhabit times of wonderful and various promise without divining their tendency. . . . No sin is more fearfully avenged on men and nations than failure to read these heavenly omens.”

Heeding Carlyle’s admonition, a man may recognize that he has a variety of obligations which bind him to serve his generation; but that first of all he must know that generation. His first obligation to his own age is to study it, to become acquainted with it—to ask: “What sort of a world is this World of To-Day into which I have come? What are its notable factors, its leading traits, its commanding and molding influences? What and whence are the thoughts which throb in its brain, and the sympathies which stir its pulses, the opportunities which fire its ambitions, the enterprises which occupy its strength, and the achievements which crown and reward its toils?”

3. *The Former Days.*

An honest attempt to satisfy these inquiries should relieve any soul of pessimistic despair. A discerning man, alert to recognize the spirit and the characteristic movements of the hour, can hardly sympathize with the ultra-conservative soul who is ever looking back regretfully over the past and singing his dismal jeremiad, "Old times were better than these." Koheleth the Preacher, the most rueful prophet of melancholy among all the writers of the Old Testament, author of the Book of Ecclesiastes, had many hours of depression and gloom; but he could not abide his drooping and vaporous neighbor, who perpetually complained of the evils of his age as compared with preceding periods. Accordingly Koheleth writes, in reproof of the complainer, "Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this." Perhaps the spirit of lamentation concerning the degeneracy of the times was

not a new thing even in the age of the writer of Ecclesiastes; the complaint may easily have come from a more remote antiquity; perhaps it "arrived" with Noah in the ark from the antediluvian world. Accordingly one may hear the lugubrious wail, echoing from that far-off era, and mingling with the sob of the waters as they retreated from the face of the newly emerging earth, "O, for the good old times which we had before the flood!"

The truth is, as an inquirer should soon apprehend, that the inequities and "wrongs" of our time are nearly all old; humanity has been burdened with them for ages; the new things of our day are not its social ills and aches and crimes, but rather the quickened conscience, the illuminated intelligence, the aroused sympathy, and the co-operant philanthropies, which have discovered and have resolved to end the evils in question.

While some men are always lagging in the rear, behind the times, now and then we find a prescient spirit, surpassing his fellows, moving in advance of his genera-

tion and sounding his cry in the wilderness, Prepare ye the way of the Lord! Such was John, the great Forerunner of the Redeemer; and such also was Paul, who by his aim and ambition and ministry to the Gentiles anticipated and laid the foundation for all effective missionary toil that has been expended since his day. Such also have been the reformers, revolutionists, and radicals of the centuries. Without giving up the inheritance of the fathers they have set out to win a new heritage for themselves and for their children. Living on the mountain-tops of faith, and hope, and high resolve, they have seen the day dawn long before the dwellers in the lowlands have opened their slumbering eyes.

It is given only to a few thus to serve the world in the capacity of pioneers. Not many men and women are permitted to anticipate the needs and perils of the oncoming generation and to live ahead of the age to which they belong. To us all, however, the privilege occurs to give attention to the qualities of our own time, to study the

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current age, to become acquainted with its spirit, its essential life, its perilous or wholesome drifts, and thus to emulate the spirit of the men who in David's day had understanding of the times in which they lived. Those who wisely study the century in which they now live, so as to realize its franchises, privileges, and opportunities, must surely be lacking in patriotism, insight, and gratitude if they fail, after they have glimpsed the era amid whose discoveries, philanthropies, and liberties their lot has been cast, to say, "I thank God for the privilege of living in an age so stirring, so pregnant, and so eventful."

Professor J. B. Mozley, of Oxford University, years ago wrote a notable volume on the "Ruling Ideas in Early Ages," in which he showed with skill and force that the Old Testament patriarchs and prophets, in common with ordinary folk, were dominated to a large degree by the beliefs, the customs, the spirit, and drift of the times in which they lived. Many a Bible student has found that volume an illuminating one,

relieving perplexity and bringing to him timely aid in the task of interpreting ancient Scripture. Helpful, however, as it may be to a student to apprehend the ruling ideas of the times of Abraham, Moses, and David, yet it should be clear that it is still more important that a man shall become acquainted with the ruling ideas of the current era, and ~~to become acquainted~~ with the forces which in part produced, and which were in part produced by Victoria and Gladstone, Whittier and Lincoln, Tennyson and Thackeray, Darwin and Huxley, Moody and Farrar, Bismarck and Victor Hugo—to say nothing of other master-names in the annals of our day.

4. A Many-Sided Era.

There is one age which stands by itself in its fruitfulness and force—that in which our Lord was born, in which the gospel began its victorious course, and in which the apostles fulfilled their widening ministry. We may also readily concede that the ma-

riner's compass, gunpowder, the Copernican system of astronomy, the laws of gravitation, and the art of printing, which came down to our recent century from other times, constituted inheritances of matchless value. And yet, after all comparisons have been made and all concessions allowed, it can not be reasonably questioned that the advance made by science, material discovery, and, in brief, by what we call civilization, during the past hundred years surpassed in many regards all previous gains put together. In short, the nineteenth century handed over to our own time the most extraordinary achievements of the ages. Volumes, for example, would be required simply to catalogue the discoveries and inventions made in that period in electricity, mechanics, medicine, surgery, astronomy, and other sciences. The inventions of our era are of a revolutionary sort—they have transformed our manner of life and our very habits of thought. This is, at first glance, then, the most showy and extraordinary characteristic of our time—its match-

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less rate of progress in all forms of material and scientific discovery. At the very beginning of the period Wordsworth wrote, with prescient vision:

“ An inventive age
Hath wrought, if not with speed of magic, yet
To most strange issues.”

Carlyle, in attempting to define the age, says: “Were we required to characterize this age of ours by any single epithet, we should be tempted to call it not an Heroical, Devotional, Philosophical, or Moral Age, but, above all others, the Mechanical Age. It is the Age of Machinery in every outward and inward sense of that term; the age which with its whole undivided might forwards, teaches, and practices the great art of adapting means to ends.”

Others have sought to compass the field embraced in our era by the use of various single expressions, styling it, for instance, the Age of Steam, of Electricity, of Great Cities, of Rapid Transit, of Triumphant Democracy, of Scientific Discovery, the Age

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of the Printing Press, the Era of Missionary Achievement. But no one of these phrases completely covers the case. The times in which we live are too complex, they have too many sides, they are too vast in their proportions and possessions, too affluent in their gains and conquests, to be defined by any one descriptive epithet.

In the scope and aim, however, of the present volume there is one phrase which traverses, underlies, overarches, and compasses the entire field: this epoch in the history of our race is, beyond all other periods of time,

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From that standpoint, from that vantage ground, we would view the era of To-Day. And in that respect the times in which we live are fruitful, affluent, inspiring, and enriching beyond all the ages that have elapsed since man first began to breathe upon our globe. Confronting this heritage, each man of us may apply to himself the words of a great poet, discerning in them a fullness of

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meaning which the poet did not fully appreciate when he wrote them—and claim to be “the heir of all the ages, in the foremost files of time.”

Tennyson's words, at the start, remind us that this age, like its predecessors, was deeply rooted in the past and drew rich nourishment from seed planted by many hands in former times. While impelled to exalt the matchless possessions amassed by the century which has lately departed—possessions which make up a good part of our own wealth—we must not forget or ignore the pioneers, the experimenters, and the heralds of discovery in many fields, who in other days led the way, explored the wilderness, surveyed the ground, and planted the foundations on which the builders in our own time have stood to erect their magnificent structures. All honor to those who saw in advance the promise of the dawn, and who heralded its far-away eastern gleams.

Still, after giving all due credit to the foundation builders of former generations,

it must, we believe, be conceded that our own age is time's most amazing offspring. With the exception noted in what we have just written, on a preceding page, concerning the first century, there is no other period of a hundred years in the history of the human race which has furnished so many enriching and precious bequests as those which we now inherit. A bare glance at them should not only awaken gratitude and reflection, but should also arouse us to the fresh opportunities for personal growth, for enlarged usefulness, for more efficient labors afforded to us by these gifts and possessions.

II.

OUR MODERN HERITAGE SUR-
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OUR MODERN HERITAGE SURVEYED.

IT is our aim to make a survey of the leading features of the possessions which we inherit by virtue of our birth-right in the twentieth century; to appraise the chief benefits and franchises which have been won for us and handed over to us, "to have and to hold," by those who immediately preceded us in the procession of the generations; to indicate briefly, but comprehensively and substantially, the current facts and privileges and assets which enrich our lives, which ennoble the race, which afford us a fresh vantage ground, and which should incite every man, every woman, every child, who has intelligence, insight, and a spirit of appreciation and gratitude, to make good use of the opportunities which are involved in the World of To-Day.

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We may aptly begin our inquiry by citing as a salient characteristic of the period under consideration the fact that it has been made notable by,—

1. World-Wide Exploration.

One of the most important and far-reaching of all the achievements of our time, one which has given scope and opportunity to many forms of activity, has been the exploration, discovery, and geographical delineation of the boundaries and contents of the globe. This work, done in the realm of geography, and now incorporated in books used in grammar schools everywhere, has marked a climax, and a final one, in the task of the discoverer and the pioneer. Land, sea, mountain range, distant islands, plains and rivers, vast continental forests, and great inland lakes have, one by one, been discovered, surveyed, and described so thoroughly and accurately that the task of the explorer is now about at an end. It can not be said to the people of our century as it was said to the forces which followed

Joshua ages ago, as they were occupying Canaan, and to the people who were alive when the year 1801 opened, "There remaineth yet very much land to be possessed." A hundred years ago nearly three-fourths of the globe constituted an unknown world, of which the civilized nations were as ignorant as they were of "the other side of the moon." China, Japan, and Korea were hermit nations of the Orient, absolutely shut in from the rest of mankind. No white man had ever crossed the Dark Continent, or threaded its great central regions from north to south, which are now being opened up for railroad and telegraph lines from Cairo to Capetown. Australia, now rejoicing in the possession of the most recently organized, most liberal, and most promising federal government ever organized, and throbbing with commercial and intellectual vitality, was the home of various races of dwarfs and other savages, the lowest and most brutish of all creatures who ever wore the human form divine. Hawaii and all the South Sea Islands were in-

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habited by cannibals, while our own country was occupied by Anglo-Saxons only along the Atlantic seaboard. Ohio was a frontier region, Cincinnati and Saint Louis were trading posts, neither containing a thousand inhabitants; Indiana and Illinois were in possession of Indians and prairie wolves, while the Mississippi River and all the territory beyond it to the Pacific belonged to France and Spain. The Rocky Mountain region was a *terra incognita*, and remained such for fifty years after the century opened. When we contrast the known world as it then existed with the globe as we are acquainted with it to-day, we see at a glance how great has been the expansion of geographical knowledge and how rich have been the acquisitions made to the patrimony of freedom and civilization within the period under consideration.*

* NOTE.—Some paragraphs in this section, published by the writer of this volume in the *Christian Advocate* (N. Y.), have been recast for use here. Later in the volume similar use has been made of matter originally contributed to *Zion's Herald* and to the *Western Christian Advocate*. Recognition of the courtesies involved is hereby extended to the editors of those papers.

2. *Anglo-Saxon Supremacy.*

In close and vital association with this task of unveiling the unknown regions of the earth a notable fact, one of the most characteristic and momentous features of the time, catches the eye—the march of the Anglo-Saxon. He has been in the forefront of this struggle of civilization for supremacy over savagery, paganism, cannibalism, and all forms of human degradation. The Briton and the American—in this taxing and heroic process of developing the wilderness, transforming savage lands into peaceful communities and prosperous cities, threading the forest, climbing the mountain, conquering the sea, exploring vast mid-continental areas, taming and uplifting imbruted races, extirpating wild beasts, and opening up the world for commerce and Christianity—have blazed everywhere a pathway for human progress. In our own country a great part of this work has been done. The nation has grown from a population of a little more than five mil-

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lion in 1800 to ninety million to-day. It has, notwithstanding all obstacles, theoretical, rhetorical, and of many other sorts, not omitting those used on the battlefield, "expanded," step by step, until to-day its heritage is the most inviting and fruitful on the globe. At the same time Great Britain has become "Greater Britain," with colonies and dependencieis in all parts of the world. Taking England and the United States together, nearly five hundred million of the people of the globe—about one-third of all its inhabitants—are now living under the protection of the Cross of St. George and the Stars and Stripes. Included in these regions are the gold-bearing districts of Australia, South Africa, and this country, and the great wealth-producing lands of the earth. For one, I believe that the presence of these two flags, wherever they wave, means new franchises for the oppressed, liberty for the bondman, and at last world-wide evangelization and world-wide blessing for the race.

POPULAR GOVERNMENT TRIUMPHANT.

3. *Popular Government Triumphant.*

Incorporated inseparably with these two phases of the century's progress is another which is fraught with untold meaning—the growth of republican institutions which has been achieved inside of a hundred years. At the opening of the century our own Republic was in its experimental stage; it had no army, navy, treasury, resources, or prestige to speak of; it had its standing yet to win among the nations of the earth; its power and right to live were questioned everywhere; it was taken by keenest European thinkers to be a will-o'-the-wisp in the political marshes of the world, leading benighted wanderers astray. Europe was governed by monarchs of the Bourbon type, and was threatened in all its interests by that military Colossus, Napoleon, who was striding across its plains and mountains and claiming it for his own. Even England possessed no real representative government, and the rights of the common people in that ancient home of liberty had hardly any rec-

ognition. Mexico, Central America, South America, and the western half of our own continent were in the grasp of Spain, Portugal, or France, and the doctrine that kings were born to rule and the people to obey was accepted almost without question all over the world, except in a little strip of country stretching from Maine to Georgia along the Atlantic seacoast. The absolute monarch ruled with almost unquestioned authority over nearly the whole earth. Within recent years—yes, within recent weeks—the five absolute monarchies which alone have survived on the earth—Russia, Persia, Turkey, China, Siam—one after another have lost their footing and tottered to their fall. At least they have all entered upon the preliminary stages of constitutional government, and vast populations which but a little while ago did not dare to dream of liberty, feel in all their borders the touch and thrill and hope and aspiration which come from contact with democratic ideas and republican institutions. Thus every government in the world has within

the last hundred and ten years been modernized and republicanized in whole or in part.

Constitutions have been adopted; the will of the sovereign has been put under restriction; the right of the people to elect their own representatives, and to hold the purse-strings of the government, has been recognized; and the whole scheme of government in every land under the skies has been revolutionized in the interest of the common people. The changes wrought in England, Germany, Italy, Austro-Hungary, and Spain within the century, in this respect, baffle all attempts to describe them. Beyond any age in the history of the world this has been a century of freedom. What discerning English-speaking man on earth can apprehend what has been done for the race through the principles of liberty and parliamentary government which Anglo-Saxons have given to the world, without being thrilled with appreciation and gratitude in view of the franchises, privileges, and blessings, literally blood-bought, with which

he has been so richly endowed, and which the world is now coming generally to share?

When we consider the spirit and tone of things early in the century with regard to the encroachments of democracy which were then appearing in sight, we can appreciate the transformation that has been wrought since then. For example, take the Congress of Vienna, held at the time of the downfall of Napoleon, 1814, 1815, in which the sovereigns of the civilized world or their representatives assembled to partition out Europe afresh, to decide that the rising spirit of republicanism must be repressed, and to draw a new map of the continent, as though it belonged to them, as the representatives of the divine right of kings, for all time. They did their work, congratulated one another on their success, and adjourned to exult over their achievements. To-day the people are the real rulers in nearly all the governments represented in that congress, and the monarchy is not much more than a magnificent, although somewhat expensive, emblem and instru-

ment of popular sovereignty. Amid all the pessimism and discontent which find voice to-day let us not forget that the civil and religious rights and franchises which we enjoy are a hundred-fold larger in number and greater in range, as well as more stably founded, than any that were ever cherished in the world in any age previous to our own. And who can forget that this has been an era of emancipation, in which slavery has been uprooted from the British Empire and from our own country, and millions of Russian serfs have been lifted out of their bondage?

4. Labor Conditions Ameliorated.

The recognition of the rights of labor and the amelioration of the condition of working men and women—the so-called laboring classes—are facts which have marked another stage of the advance which has been made in the past few decades. The harshness and cruelty of the laws formerly in vogue in England, whereby whippings, tortures, imprisonment, and even death were

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the penalties inflicted on vagrants, runaway apprentices, and similar offenders, are matters not often thought of now, since we have come into the possession of liberties and privileges which are as free as the air we breathe, but a glance at them is needful in order to reveal to us the greatness and blessedness of our modern inheritance. A historian, describing the condition of England in the days of Queen Elizabeth, sums up a great mass of the population: "Day laborers, poor farmers, tailors, shoemakers, carpenters, bricklayers, masons," and so on, and says of them, "This fourth class have neither voice nor authority in our commonwealth, but are to be ruled, and not to rule others."

That one single sentence throws a flood of light upon the revolution wrought since then in the status of the common people. Coming down, however, to the early part of our own century, we find foolish and wicked laws in vogue, forbidding all combinations of workingmen in efforts to ameliorate their condition or to se-

cure an advance in wages. If half a dozen men felt that they were aggrieved and oppressed by their employers, they had to take counsel together illicitly and unlawfully, as though they were criminals plotting against the security of the State. In the year 1824, when some of these unrighteous statutes were repealed, a new era for labor was inaugurated, and the trades union came into lawful being. Whatever occasional injustice may mark these trade organizations, which are now a typical feature of our modern life, and whatever tyranny may now and then be revealed in their policy, no one can question the truth that they have done much to advance the interests and secure the rights of the workingman. Hours of toil have been shortened, children—who used to work in mines and factories before they had entered their teens, for twelve or thirteen hours a day—have been rescued in part from their doom, sanitary regulations have been put in force, safeguards against risks in dangerous occupations have been erected, provisions for arbitration have

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been instituted, saving funds have been started, insurance methods have been established, the home has been dignified and beautified, and in a hundred nameless ways the condition of the laborer and his household has been alleviated and ennobled. It is true that the sweatshop, the slum, the "company store," and other evils are still with us, but these are exceptional, and not characteristic facts in our time.

In truth, the condition of the masses of men to-day, as compared with those who lived in the early half of the nineteenth century, is immeasurably advanced. Political rights, social recognition, educational possibilities, legal protection, domestic comfort—all these, and scores of other blessings which are now incorporated into the warp and woof of our life, have been granted to the common people inside of the century just closed. We have not yet reached an ideal condition, but we have come to a time when the demagogue and the howler ought to be rebuked for their ignorance and claptrap when they call the American workingman a

INVENTION AND DISCOVERY.

slave, and when they shut their eyes to the amazing number and character of the franchises which, denied to men in former days, now are enjoyed without stint by "the people" in more than half of the globe.

5. *Invention and Discovery.*

The material gifts with which our generation is endowed, the vastness and variety of the triumphs won in the development of the natural sciences, the achievements of those who have laid hold upon the forces of nature, and subjugated them to the use of men, are features of our time which place it completely by itself among the ages of human history. An effort to catalogue the inventions and discoveries of our epoch would prove an endless task. The promise implied in the Scriptural account of the creation of man, that the human race should subdue the earth and have dominion over it, has in this age been fulfilled in extraordinary measure. The things which man has done in this regard in this period of invention and discovery surpass the prodigies of

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the age of fable, exceed the marvels of ancient mythology, and transcend the wonders of the Arabian Nights.

The mere enumeration of these trophies of the inventor and the discoverer would fill many volumes. The changes which have thereby been wrought are vast, all-pervading, revolutionary, to such an extent that the world in which we now live is a world transfigured, conquered, renewed by the appliances and researches of science and art. Nature, for thousands of years reticent, sphynx-like, baffling human scrutiny, hiding her awful secrets, defying the utmost efforts of man in the field of exploration,—has suddenly come forth from her recesses of mystery, with inviting mien, open mouth, and revealing tongue, to unlock her vast treasure-house and uncover in exhaustless profusion her precious arcana for the contemplation and use of men. The elder Darwin, a century ago, in his poem, "The Botanic Garden," uttered a bold prophecy which has been amplified and fulfilled a thousand-fold in our time:

INVENTION AND DISCOVERY.

“Soon shall thy arm, unconquered Steam, afar
Drag the slow barge, and drive the rapid car.”

In recent years only one field of experiment has been left unconquered, but now, even while these lines are being written, the shout of victory is heard in many lands where triumph has been achieved in this mysterious and ethereal field,—the navigation of the air. It would seem as if the promise of the Master to His disciples were being literally and absolutely fulfilled to the scientist of our age,—“And nothing shall be impossible to you!”

The development of modern scientific methods of experimentation, the adoption of the processes of inductive logic, with the habits of mind which accompany it, the story of the tentative efforts by which at last men found out how to study material phenomena and organize them into laws, and gradually build up systematic sciences relating to the natural world—all this is full of fascination, but we have hardly space even to hint at its scope and promise. For ages, to use the terse, suggestive words

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of Lord Bacon, "inventors went on struggling with Nature, not courting her," and meanwhile, instead of using their own wits, their eyes, and ears, and finger ends, their scales and yardsticks and test-tubes, in order to ascertain and outline the data in their various fields of inquiry, they took for granted as the absolute and final truth in the case the dicta, sometimes the mere guesses, of Aristotle, and other masters in the world of thought. For fifteen hundred years that one Greek philosopher ruled without any question or rivalry the world of science and intellectual inquiry. Instead of experimenting to find out the facts in Botany, Zoölogy, Physics, Chemistry, for example, men accepted the declarations of Aristotle as involving a final statement of the truth. It marked the dawn of a new day for the human race when scientific inquirers arrogated to themselves the simple right to weigh, examine, analyze, scrutinize, and test things for themselves.

The inductive method in science was the signal for a new birth of the intellect. By

INVENTION AND DISCOVERY.

the effective processes of this method of research the forces of nature have been harnessed and set to work; steam and electricity have been brought into subjection; space and time have been annihilated by the railroad, the steamship, the telegraph, the telephone, and the ocean cable; the use of stenography and the typewriter has manifolded human capacity, so that a single massive brain, using the facilities which modern invention and discovery have put into his hand, might, upon occasion, do more work in a day than ten thousand men could have done in other times in a whole year. The cotton gin, the reaper and mower, the steam fire-engine, the steam hammer, the steam power printing press, photo-engraving, the hot-blast furnace, the manufacture of Bessemer steel, the employment of electricity as a motive power, the extension of rapid-transit facilities to our towns and cities, and the binding of the world into one by cable and commercial ties, have revolutionized our lives and changed the whole aspect of the world. By

the spectroscope, by photographic reproductions of the whole stellar field of the midnight sky, and by improved telescopes, more has been learned of the science of astronomy within the past half century than had been known in all preceding ages put together. The marvels of the X or Roentgen rays, of wireless telegraphy, and of radio-activity, with recent discoveries or applications of electrical force, have opened vistas of research which astound even the experts of science with their revelations or suggestions of regions beyond which are bursting with fresh wonders ready to be revealed to our vision.

These marvels are not merely curiosities, but many of them are of such practical and essential value that they have already interwoven themselves into the texture and fabric of our every-day life—without them we would fancy ourselves sunken into the gloom and ignorance and helplessness of the Dark Ages. A single suggestion may indicate the changes wrought by the current uses of discovery, if we reflect

on the fact that a hundred years ago no one could have found anywhere on earth a sulphur match, a postage stamp, a steel or gold pen, a breech-loading rifle, a petroleum lamp, an armored ship, a sewing machine, or a rubber shoe; no mortal knew how to build a fire out of anthracite coal, and the men who dreamed of lighting London by gas were mobbed as plotters against the peace of the city, who were planning to introduce their explosive combinations into underground pipes and then blow the metropolis to perdition!

It may be confidently held that in these scientific fields of inquiry vastly more has been found out and definitely organized into systems of knowledge within the period beginning with the year 1801 than was known by all the ages which preceded that date. In other words, had our traditional ancestor, Adam, been permitted to live from the time of his creation down to the end of the eighteenth century, using all his years in the task of accumulating in his growing noddle the wisdom of each succes-

sive generation, enlarging the scope of his observations by travel and by studying with the greatest masters of every land and time, thus finding out all that man could learn through the passing centuries, even with this age-long experience and opportunity he could not have reached the estate of knowledge and mastery of nature and nature's laws which an expert inquirer, living through the single course of the nineteenth century, might easily have attained. We may quaintly fashion to ourselves the mental condition of the venerable incarnated cyclopedia of the wisdom of the ages, whom we have fancied and pictured, with respect to some of the most familiar things of our time.

To him, dying at the end of the eighteenth century, Africa, with its vast continental areas untraversed by the explorer, would still have been the Dark Continent; China would have been completely unknown; he would have pronounced the circumnavigation of the globe a venturesome experiment which some rash men

had accomplished, but it was a dangerous matter, not to be attempted too often; he would have declared the question of a republican form of government a doubtful case; he would have never heard of the terms geology, biology, philology, and comparative anatomy; the word chemistry he would have barely understood; he would have said there were six elements—earth, air, fire, water, acid, and phlogiston, and that water is made up of phlogiston and dephlogisticated air; while the terms potassium, sodium, calcium, chlorine, magnesium, and scores of other substances as familiar to our speech as clay or charcoal, could not have been found in his vocabulary. In brief, the veteran scholar of our own day has enjoyed opportunities and privileges which were not within the reach of all the sages and students of all lands and generations before him put together. Only in our own age has it been possible for a man to say:

“I am owner of the sphere,
Of the seven stars and the solar year;

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Of Cæsar's hand and Plato's brain,
Of Lord Christ's heart, and Shakespeare's
strain."

To-day an inheritance of knowledge, opportunity, comfort, and luxury, which was once denied to kings and nobles, has become the possession of the masses, the common property of the rich and the poor, and Whittier's verse has been almost verified, in which he tells us

"That all of good the past hath had
Remains to make our own life glad,
Our common, daily life divine,
And every land a Palestine!"

Many of these scientific achievements have a humanitarian value and use which are incomparable, as will be apparent when we reflect even for a moment upon what has been done for suffering humanity by two discoveries in surgery—the invention or discovery of ether, chloroform, and other anæsthetics, and the use of the aseptic and antiseptic method of treating wounds. For thousands of years, until the middle of our

own century, the world was tortured by the surgeon's knife, with scarcely any method of alleviating its pain. The operating table, the hospital, the battlefield—one turns with horror from the visions of agony suggested by these words for more than six thousand years. The term “a world without an anæsthetic” is an apt and suggestive description of the earth as it used to be before the nineteenth century unfolded as one of its chief boons for a pain-stricken race its gift of anæsthesia. This gift and the processes of antisepsis together have put modern surgery far ahead of anything ever dreamed of in other generations.

We may add in a single sentence what sums up volumes of research, namely, that the theory of the correlation and conservation of the physical forces and the application of various phases of the evolutionary hypothesis in different directions have helped to revolutionize the entire process of scientific research.

Another phase of modern life, linked by logical and chronological association to

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the phenomena already indicated, is evident to any observer—ours is in extraordinary measure,—

6. *A Wealth-Producing Era.*

Among the most significant words spoken by Moses to ancient Israel is that far-reaching utterance: "Thou shalt remember the Lord thy God, for it is He that giveth thee power to get wealth." This faculty seems to have been a Jewish endowment from the first. Abraham, starting out in poverty, a solitary wayfarer, in due course of time became rich in gold and silver, and in flocks and herds. And ever since that day few of his race have been found anywhere who have not been gifted with money-making qualities—appreciation of the worth of money, quickness to see financial opportunity, ability to live within the income and lay up a part of it no matter what the income might be, the gift of buying at a bargain and selling at a profit and of turning over the investment rapidly, and all the other gifts which mark the man

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who knows how to get rich. Whatever these qualities may be, the Hebrew has had them, and has them to-day. Along with these endowments he was also originally gifted with another great and noble faculty—the power to know God and to declare Him among men. The Hebrew race was for ages the prophet of Jehovah, to bear witness concerning Him, to utter the memory of His goodness, and tell to other peoples the story of His mercy. These two gifts the children of Abraham were to possess in overflowing measure; they were to know how to acquire wealth, and at the same time how to serve and honor Jehovah and testify to the world of His love and mercy.

The two qualities do not at first sight seem to cohere together harmoniously; and, so far as the Jew is concerned in our own time, he shows that it is hard for him to maintain both of his original gifts in full activity. In the religious life of the world of to-day the Hebrew is not a factor to be counted. His religion has lost fervor, zeal,

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spirituality, the evangelistic note, the missionary impetus. But he is still the banker, the lender of money, the merchant, and the money-maker of Europe and America. For a hundred years the Rothschilds were the power behind the throne in the Old World. Revolutions rose or fell; empires strode to victory, or tottered in feebleness by the wayside; kings and generals went on their campaigns or staid tamely at home and allowed others to trample them down, just as these great bankers decided by their loans or their refusals to lend money. The history of the Jew for many centuries has been a striking commentary on the words spoken to them in their formative days, "The Lord thy God . . . giveth thee power to get wealth."

In our own day this utterance seems to be directly spoken by Providence to the American people. For generations Great Britain led the van among the nations in wealth-producing power. She was for a long time the richest nation on earth. But thirty years ago, in spite of the waste and

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havoc of the Civil War, the destruction of life and of hoarded wealth, and the piling up of the war debt, the United States of America suddenly forged to the front as the richest country in the world. And the results of the last census show that, instead of falling behind, we are gaining in wealth, actually and relatively. The per capita ratio of the visible resources of the people of this country is about \$1,200 apiece; and if any one suggests that the multi-millionaire has grabbed it all up, we point to the reports of the savings banks, which have accumulated over three billion, six hundred and sixty million dollars and which have nearly eight million, seven hundred thousand depositors; and to the crop reports, which indicate that the wealth which comes out of the ground aggregates nearly seven billion dollars a year; and to the lists of stockholders of the national banks, which show that these great institutions are held by a multitude of modest investors; and to the hundreds of millions of dollars paid out as wages each year by the industries of

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the land. A glance in these directions will show the emptiness of the claim that the poor are growing poorer as the rich grow richer. It may be harder for some of us to live than it used to be on a modest or even on an increased income, but one reason is that our desires and tastes and ambitions have largely outrun our means.

It is a fact well known that most of the rich men of our time, even those who are multi-millionaires, started in a very humble way, some even in poverty years ago, and that the opportunities which America has afforded to men of industry and thrift to accumulate a competence in recent decades surpass any chances to make money ever before revealed to any generation of men in any land.

We may also remember with appreciation that these recent decades have registered an increasing number of generous givers—men of wealth who have not been content to accumulate, but have realized that they were stewards of their wealth. Gifts to education and charity now run

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into several score million dollars each year. In 1908, without counting any sum of less than \$100,000, the benefactions to education, philanthropy, and charity for twelve months aggregated nearly fifty-eight million dollars. Take but a single one of these items and try, if you can, to conceive of the mass of human misery which it is intended to alleviate—of the broken hearts which are to be healed by it, of the homes which it is purposed to brighten—namely, the recent benefaction of Benjamin Ross, of Cleveland, Ohio, whose fortune of \$5,000,000 was left for institutions wherein “aged persons and deformed children” are to be housed and cared for!

How vast the field of opportunity and privilege which opens up when we think on the application of Jehovah’s message to America—“He giveth thee power to get wealth!”

This message is one that the Churches of the land should heed. It should come to them with heart-searching power. As denominations, they have shared in the

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gains of the land, and amassed at least their proportion of the enormous wealth which this growingly rich country has accumulated. Protestant denominations need to recur in their thought to the example which was set to them when they were little and unknown, and oppressed with poverty. What an example of foresight, self-denial, financial thrift, and generous giving the fathers, a century ago, gave to us all! How they planted schools, and started colleges, and built churches, and opened up missionary fields, and out of their poverty gave noble sums to the Lord's treasury to be used in the spread of the Gospel. With the story of their struggles and victories before us, we should be much larger givers, more self-denying and "hilarious" givers, than we are. Some of our very rich men have set a stimulating and worthy example in this respect; they have learned one of the secrets and lessons of prosperity, and have sought to obey the command, "Honor the Lord with thy substance, and with the first-fruits of all thine increase." And, accord-

ingly, the blessing of Him who maketh rich and addeth no sorrow therewith has come to them. To the Churches, therefore, and to the nation at large, then, and not merely to the very rich families of America alone, this message comes, "Remember God, for He giveth thee power to get wealth." That is, be grateful to Him for the new financial opportunities which Providence has set before you; use your increased gain to help others who are worse off than you are; and glorify Him with your money. That is the direction of Providence to this country in its present stage of enlarging possessions, increasing foreign trade and growing wealth.

There are other aspects of this topic which demand notice, even if the mention of them be but meager. America has produced some types of ravenous greed in the cases of certain rich men, who have in their pursuit of enormous wealth lost sight of everything that is really good. They have been deaf to the claims of law, blind to the rights of labor, cruelly neglectful of the

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needs of the poor, and, in their unscrupulous quest of gain, their hearts—to cite a cogent phrase from Robert South—have become “greedy as the sea and barren as the shore.” Such characters, unfortunately, are sometimes taken as representatives of all rich men, and hence there has been a senseless clamor and a communistic outcry against the wealthy and prosperous of the land as a class by themselves. Happily, by a recent quickening of the civic conscience and by the action of public officials, warning has been given to transgressors in places high and low, rich and poor, that justice, law, and order must be supreme in the United States of America, and that no man, laborer or millionaire, must be allowed to be a law unto himself.

Another pitiful phase of the case is presented by those who having inherited great wealth, or who having suddenly accumulated a fortune, make a vain and pompous display of their possessions, flaunting their tokens of luxury and splendor in the face of the public, regarding the struggling,

common people with supercilious disdain, and living for no other apparent purpose than to afford to themselves a lavish supply of all the "things" that will feed their vanity, pamper their flesh, satisfy for the time being their appetites and magnify before the eyes of the world their serene self-importance. The spectacles furnished by these two classes of unworthy rich people awaken dread now and then lest the "volcano under the city" may break forth in riot and flame and murder once more. Hungry men and women, looking in vain for work, or incited to furious jealousy by the temptations which come with idleness, thriftlessness, and drink may easily become the tools of anarchy. There are vast multitudes among us in every city who have been brought up in ignorance, bigotry, and superstition in other lands, and who may be easily led into a terrible crusade against wealth when they see wealth abusing its privileges and living in ease, and idleness, and sensual folly. The idle, self-indulgent, and pleasure-loving rich, if they did but

stop to think, might be brought to see that they are by their policy and conduct whetting the knife, preparing the bludgeon, and storing up kindlings for the torch, of anarchy. O, that they might for a little while in a sober hour consider the meaning of the Master's words, "A man's life consisteth not in the abundance of the things which he possesseth."

7. *Educational Privileges.*

Another amazing feature of our time is the educational equipment with which it is furnished. The opportunities for scholastic training which the age affords are proffered, almost literally, in the terms of the prophetic invitation with regard to the gospel privileges which Isaiah foretold, "without money and without price." These privileges meet the little child of five or six years and continue by the side of the growing youth to maturity, and, after the college course is ended, urge upon man and woman alike the chance for graduate study and professional training, with occasional fel-

lowships for study and travel abroad. Enshrined in the manifold equipment in question are schoolhouses of all grades, topping off with structures in many cities which are worthy of any community; libraries, laboratories, gymnasiums, athletic fields, appliances for industrial training, and many other agencies for instruction or recreation. Including all institutions of learning of every grade, public and private, in this country, there were enrolled in 1908 about nineteen million pupils, all but two million in the common schools. The expenditure for buildings, sites, salaries, and all other purposes by the public schools was three hundred and thirty million dollars; in addition the other institutions cost one hundred and twelve million dollars to support them. The vast sum of eight hundred million dollars is invested in public school property of various kinds in this country, while our universities, colleges, and technological schools, nearly six hundred in number, own property, libraries, grounds, museums, buildings, laboratories worth more than three

hundred million dollars, besides productive funds aggregating more than two hundred and sixty million dollars.

The significance of this vast system of education, reaching in its provisions and appliances to every hamlet in the land, and extending its privileges, many of them at least, to rich and poor alike, can not be mistaken. Providence, by putting within the reach of this generation these magnificent facilities for all manner of training, indicates the divine intention that those who are now growing up to manhood and womanhood shall be better trained, more thoroughly equipped for the work of life, than any other body of young people which preceded them.

The provision which has been made, and which is being constantly enlarged, for extending educational privileges to the remote neighborhoods in the South and to furnish to the children of the Southern black and white population alike skillful teachers and worthy educational opportunities; the establishment of manual training school de-

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partments, in connection with many city high schools; and the building up of such magnificent institutions as those at Hampton, Tuskegee, Nashville, Atlanta, Orangeburg, and in other centers, for the elevation of the colored race, and the efforts that are being made to rightly train a large body of colored teachers for service to their own race—these are additional phases of the work under consideration which should serve to enhance our estimate of its greatness.

Among the inspiring features of this work is the manifest purpose evident in every direction to cultivate higher educational ideals, to insist upon more thorough preparation for the work of the teacher, and to put within the reach of the very poor facilities for training in some branch of industry whereby the boy or girl, when set free from the school course, may enter at once upon a line of self-helpful employment.

It should not be necessary to urge those who read these pages to indicate in all pos-

sible ways a fresh interest in the schools which are in their own communities. Pastors should often pray in public for the common school teachers and their pupils, and for the men and women who have under their care the colleges and seminaries of the land, and for the students in their charge. An occasional sermon from the pulpit on popular education, and frequent visits to the schools on the part of ministers and members of other leading professions, are usually more than welcome. Every citizen should do what he can to magnify the task of the teacher, to exalt in the public mind the mission of the public school, and to stand in defense of this most typical and fundamental of all our American institutions; bearing in mind, meanwhile, the fact that we have among us in this country a body of alert and skillfully organized foes of our system of popular education who are bent upon its overthrow. They malign the public schools as "godless," and yet they oppose the use of the Bible therein; and they are banded together with the pur-

pose of keeping up their agitation until appropriations shall be made for the support of their parochial schools from the public school funds of the various Commonwealths. Just now there is no sign apparent anywhere indicating that their plans will ever succeed; the American people as a whole prize their system of public instruction as one of their most precious possessions; and, as in most sections of the land the National banner is kept afloat over the schoolhouse, warning is thereby given that enemies of the common schools of this country, before they can achieve their purpose, must first strike down that flag! In such a case, to be forewarned is to be forearmed.

8. *Womanhood's Progress.*

When the final history of our era shall be written there will be painted in the foreground of the narrative the figure of womanhood, rising from many disabilities, entering upon new vocations, and crowned with fresh honors and recognitions. The

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advances which woman has made in our own and in other lands within recent decades, the manifold triumphs she has won, the new records she has made in home and foreign mission work and in many realms of humanitarian service, would have been sufficient, even had there been no other extraordinary features, to give distinction to the age. In our time as in no other period of history new franchises, functions, privileges, and opportunities have been awarded to the women of Christendom, and through them to the women of the world. What other centuries may have in store for their sex no one can tell; what new fields of service woman may enter, what new enterprises she may undertake, what new honors she may gain—all this is beyond mortal ken; but the fact remains that the work done for women, and by women, during the past fifty or sixty years, puts that section of history in a place by itself as woman's wonderful age.

The extension of collegiate opportunities to girls and young women, through the

opening of hundreds of the higher institutions of learning for their entrance, and by the establishment of colleges of highest grade for their exclusive use, is one of the remarkable facts to be noted in connection with the theme under discussion. Sixty years ago there was not in existence in the world a college for women of highest standard, and at that time there were but few co-educational colleges in the land. All the great institutions for women in this country—Vassar, Smith, Wellesley, Bryn Mawr, Barnard, Woman's College of Baltimore, Woman's College of Illinois, Randolph-Macon, Georgia Wesleyan—have been created since the Civil War period. Before that period Oberlin College, and a few other institutions welcomed young women to their halls on the same terms as men, but in nearly all cases there was written over the entrance of college and university in this and other lands the mandate to women, "Ye May Not Enter Here." The name "Female Seminary," so common in the early part of the nineteenth century,

suggests the only sort of provision which was made for the education of girls at that time. Many academics and seminaries, under the care of the various denominations, were co-educational in character; but when the girl had finished the limited course laid down in such institutions her schooling was at an end. No matter how much she desired a collegiate course, or how well fitted she might be to enter upon it, she was debarred from that privilege.

We can not estimate, therefore, the greatness, the importance, the far-reaching fruitfulness of the movement which opened the way for the better education of our girls in the latter half of the century through which we have come. Alongside of its loftiest achievements and its most remarkable features this one phase stands in commanding place—that century gave to womanhood the same educational rights, privileges, and recognitions as the world had granted for ages to manhood.

One of the most humiliating and depressing features of the case, as pertaining

to the educational provisions in that earlier period provided for girls, was the condition of public sentiment, which took it for granted that they were not able to profit by a college course, that they did not need careful intellectual discipline, that what they chiefly required to fit them for whatever lot might come to them in life, was a little smattering of some of the easier and more popular branches of scholastic training, and a little polish—all beyond that was reserved for their brothers. This fact was but one phase in the spirit of that time, when women were often looked upon by men with a supercilious air of superiority, and when any aspiration exhibited by a girl or woman toward the removal of certain legal disabilities resting upon her was frowned down upon as a manifestation of the disreputable "Woman's Rights" sentiment. A desire for better things for women, a larger scope for her activities went, in the view of many in that day, along with the wearing of bloomers and short hair!

Meanwhile multitudes of women long

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denied the opportunity of collegiate training, barred from entrance upon the profession of medicine, scarcely allowed to lay claim even to the post of a nurse in the hospital, waited timidly, patiently, and yet heroically, knocking at the door of college halls, and wondering in perplexity and grief when the day of opportunity would come. At last a new generation joyfully beheld the door open wide, and heard the voice of State and Nation, of college and university and professional school alike say, not only in America but in other lands: "Daughters, you are welcome here. The new age has come—the age of recognition, of privilege, of opportunity, for womanhood. Welcome!"

A magnificent demonstration of the significance of this aspect of the New Century took place a few years ago at Windsor Palace, England, during the closing days of Queen Victoria's reign. There had been in session in London an illustrious and influential body—the first meeting of the kind in the history of the race, as represent-

ing the whole civilized world—the Woman's International Council. A thousand women were there assembled for days, considering many phases of the work which had been given into their hands in recent years, and really typifying all branches of woman's manifold ministry of our time. Members of noble families in Great Britain; teachers, reformers, and deaconesses from the United States of America; leaders in humanitarian movements from the Continental countries; missionaries from India and China; laborers among the cannibals of the South Sea Islands; dusky daughters of Africa, who had been for years engaged in the superhuman task of enlightening and lifting up their sisters in the jungles of the Dark Continent, and workers from other regions, a representation literally world-wide in scope, filled the hall where they gathered with a company as significant and gifted and heroic as was ever brought together on the face of the earth, on any errand, for any purpose. This Council was bidden by the gracious courtesy of the

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Queen of England to visit her at Windsor Palace.

The pageant was not only spectacular, amazing, magnificent,—but it was fraught with extraordinary meaning. When Her Majesty passed along the ranks of these representative women—herself the embodiment, in her personal life, her generous sympathies, and her royal achievements of a new record for her sex and a new hope for the world—the assembly burst forth into outcries of tumultuous enthusiasm. Tears, mingled with shouts of joy, marked the scene. Other pageants had been held in London and at Windsor in the years gone by, but no such spectacle as this had ever been witnessed. It was recognized as historic, as marking a turning point in history, as the inauguration of a new epoch. Other celebrations, military, civic, patriotic, parliamentary, ecclesiastical, faded into the past when this new ceremonial whereby the womanhood of the New Age was greeted and recognized by the most womanly Queen who ever honored a throne, rightly took its

place as the most significant of all the public functions of the time.

The statistical data pertaining to this subject—the education of women in America—are significant. Exclusive of the institutions for women alone in this country there are 335 co-educational universities, colleges, and technological schools (out of a total of 493); and there were at last report in attendance on these institutions 32,850 women students. In addition there were 8,373 in attendance in the sixteen institutions which hold place in the first grade of women's colleges, and 18,461 women students in the second grade of such institutions, which includes all manner of separate schools for young women, many of them, unfortunately, called colleges without possessing a proper right to that name.

These figures suggest to what extent the young women of this country are availing themselves of the opportunity afforded to them to obtain collegiate drill and discipline. In addition there are many thousands of young women who are being thor-

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oughly trained in normal schools and in the better grade of academies, to say nothing of the vast multitudes who are going through high schools. Even slight attention given to these figures will suggest the amazing advance which has been made in affording to girls and young women in our time the privileges of the best sort of intellectual training in the higher institutions of the land.

Movements akin to those which we have noted in this discussion are making progress abroad. Provisions for the education of women at Oxford and Cambridge are in vogue, the separate institutions for girls at those points giving encouragement and furnishing accommodations for a limited number of students; London University has wide open doors for women students; Trinity College, Dublin, has admitted women; and the great universities of Prussia have made legal provisions whereby women students may enter with the same preparation and standing as men. As these lines are written the ocean cable brings news that

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nearly seven hundred women have matriculated in these universities. Moreover, college courses are being broadened to meet the special requirements of women, subjects of special interest to them, such as domestic science, home hygiene, municipal sanitation, and different phases of sociological inquiry having been admitted to the curriculum.

It may be worth while to add that five hundred and fifty women are reported as engaged in our various schools of theology; three hundred and seventy-nine are taking a course in law; and nearly a thousand are studying medicine with a view of becoming physicians. These avenues of usefulness and professional equipment were a few years ago wholly closed to women.

The relief granted to women in our time from many rigors and restrictions of a legal character which had rested upon them from time immemorial—some of them running back to the age in which women were looked upon and treated as chattels—constitutes another distinctive phase of the life of our new age. Chastisement, for example, of a

wife by a husband "to a reasonable extent" was once lawful. In 1681 a law was enacted in Scotland which forbade a bride to make more than two changes of raiment for her wedding; while up to a very recent date in this country as well as in England women were deprived of the right to serve as or choose a guardian for their own children, or to dispose of their own property. Within recent decades in the legislation of our States, many of the rigorous and inequitable harshnesses and barbarisms of the common law have been corrected. The first step in this direction seems to have been taken by Maine, which in 1821 authorized a woman deserted by her husband to "sue, make contracts, and convey real estate as if unmarried!" Since then, in all the States, laws have been passed greatly, and in many cases completely, ameliorating the legal estate of married women and granting to them a recognition as statutory persons nearly if not quite fully equal to that conferred by law upon men. It must suffice just here to say that the changes in the legal status of

women wrought out in our day are so various and revolutionary as to make it impossible for us in a paragraph to do more than simply call attention to them *en masse*.

As to Woman Suffrage it will be sufficient to register the fact that progress has been made in many lands as well as in our own in granting to women the right to vote, more or less modified. In the newest and best form of responsible republican government yet devised—that in vogue in the various States of the Commonwealth of Australia—the experiment has been made without evil results, conferring unlimited suffrage upon women on the same terms as upon men. In Finland and Norway women have full rights of suffrage,—indeed, in the Finish Parliament last year, (1908), twenty-five women served as members. An agitation now going on in England for the ballot, so as to allow women to vote for members of Parliament, has been marked by riots, unseemly public clamor, and a policy in general which has not helped the

movement. It is amusing to note that the one place in the British Isles where women have the full right to vote is the Isle of Man.

School suffrage for women, in one form or another, exists in twenty-nine States of the Union; full political rights are granted to women on the same terms as to man in four States, Wyoming, Colorado, Idaho, and Utah. In the Dominion of Canada women in municipal elections have the right to vote in Nova Scotia, Manitoba, Quebec, British Columbia, and the Northwest Territory.

Over against this movement may be set the fact that women generally in this country are indifferent to their so-called "rights" in the case; and public sentiment has not come near reaching the point of conviction that unlimited woman suffrage would bring with it unmixed blessings and benefits to the country. Leading men and women, with headquarters in New York City, have maintained for some years an "Association Opposed to Woman Suffrage;" while in favor

of the movement there are several national or international alliances or associations. We do not write just now to argue the case on either side, but to set forth this phase of the general movement which has helped to elevate the womanhood of the age. Doubtless the informal enfranchisement of women has been as great a blessing, has been as largely laden with good for the sex, as the relief from disabilities granted by law in our time.

The opening of new doors of opportunity to woman as a worker for Christ and the poor is a further point to be noted in the treatment of this fruitful theme. For ages the convent and the home seemed the only fields where women could work for the Master. The hospital in due time opened up before her advancing feet; Florence Nightingale in the Crimean War, fifty years ago, and hosts of faithful women in 1861-'65, on both sides in that struggle, and the Red Cross movement in a later day, with Clara Barton at its head, have revealed new visions of the extent and value of the work

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of woman as a nurse on the battlefield and in the hospital during war time.

The occupation of trained nurse is a new one in our generation, affording scope for womanly skill, tact, sympathy, and devotion. Thirty years ago there were but fifteen schools in the country engaged in the task of giving instruction to 323 nurse pupils; last year there were more than a thousand schools at work, and under their instruction no less than 26,457 young women were getting ready for this new occupation which our age has opened up. Each year an army of nearly seven thousand nurses come forth from these schools, fully equipped for their life work.

The service which women render to the poor in our time needs to be brought to view. That phase of woman's mission to-day makes it Pauline, evangelistic, Christ-like, divine. The Master said when He opened His ministry at Nazareth: "He hath anointed Me to preach the Gospel to the poor." He gave to the disciples of John the Baptist as His crowning creden-

tial the assurance, "The poor have the Gospel preached to them." He taught His disciples to imitate His example and preach the Word so that the common people might hear them gladly. Surely, then, no movement of our age is nearer to the heart of the great Redeemer than the work of the deaconess, who, all over the land, is ministering to the needy, a home and city missionary, a pastor's assistant, the almoner of the Church's bounty, the rescuer of the fallen, the comforter of little children, a nurse for the sick, a visitor for the neglected old folks, a frequenter of the slums, the prison, and the police station, all in one! What an army of workers the deaconesses make! They venture into strange neighborhoods, searching out uncleanness in order to transform it into purity and wholesomeness; they tread the alleys where beggary and vice and crime huddle and cower; they descend to squalid cellars, where in dampness, mold, and wretchedness human beings welter like rats; they climb rickety stairways to the garret in quest of the victims of disease and

want; they sit down by the side of the sick and bring to them food and clean raiment when the cry of hungry children asking for bread is heard in the abode of pain and poverty; they act as nurses, and, if need be, they do now and then the work of the plumber, the street sweeper, the house-cleaner, the scrub woman, and the cook! In each needy face they see the face of the Master, and they hear Him say from day to day, as they walk the streets of Poverty Lane and climb to the top of tumbling tenement houses, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

What a vision of helpfulness, of consolation, of uplifting ministries, is afforded by the vast plans and large activities of the different woman's home missionary societies of this country! The schools in which they gather the neglected and the outcast on the frontier, the work they do for the immigrant, coming from a foreign land, and needing a friendly hand and help at every turn; the ministrations of self-help

and self-respect which they are putting into operation among the thousands of young colored girls under their care in various parts of the Southern States; the message and aid which they bring to the Japanese and Chinese on the Pacific Coast; the cheer and tuition given by them to the remote settlements among the mountains of the Carolinas—who can adequately portray the value or even sum up the number of labors undertaken and accomplished by the servants of these organizations in these different fields of toil? They reach over into Hawaii on the one side of the Continent, and across into Porto Rico from the other shore, and seek by their deaconesses and nurses and their schools to assimilate these strange and heterogeneous elements of our recently acquired populations, and make them over again into good Americans. Wherever they go they take with them the flag and the spirit of loyalty to our nation, and a love for liberty and a devotion to the institutions which are symbolized and protected by our Union! Thus they become a

valuable, a powerful, and needed factor and element in building up out of unpromising materials a new American citizenship. Temperance, patriotism, piety, industry, hopefulness, cleanliness—all these virtues are embodied and taught by the toilers in these home missionary spheres!

The work done by women in the foreign fields has recognition later in this volume, in an appropriate chapter.

A single additional feature of this theme must at least be mentioned, although its adequate treatment would demand pages in place of a brief paragraph. It pertains to one of the amazing developments of the past thirty years—the number of women who are working in gainful occupations in this country. Five million women in our population are bread-winners. Some of the occupations in which they are employed have opened their doors to women within recent years, such as the posts of saleswoman, stenographer, typewriter, while the enlargement of the resources and outcome of the various textile industries have com-

manded an increase of the number of woman employees therein. Domestic service, work on the farm, and at the needle or sewing machine, in the laundry, in the schoolroom, or as dressmaker—these realms of toil are not new to the sex, and the occupations thus indicated employ nearly three million out of the aggregate.

Some questions, as yet unsettled, arise in connection with this aspect of our age: First, what effect will this state of things have in the long run upon marriage, and the home and social life? Secondly, with woman as a competitor in several fields of labor formerly monopolized by men, will the latter in due time find it a more and more difficult and embarrassing thing to secure remunerative employment? Thus far these questions have adjusted themselves; the student of social problems will need to take account of them in the years to come.

9. Circulation of the Scriptures.

That our era has registered an advance beyond all precedent in respect of inven-

tion, discovery, and all phases of material prosperity, has been already abundantly illustrated in this discussion. Human achievements in these fields transcend the entire measure of progress gained in all the centuries which preceded our time. But what of the kingdom of God? What of the Churches and their growth? What of the extension of the gospel in the world? What of the religious life of the period? In these regards have we any data which will unmistakably warrant us in the conviction and declaration that the ethical and spiritual interests of Christendom have made an advance which will bear comparison with these other features of the century's growth? These are some of the questions which now present themselves for examination.

At the outset of our inquiry we are attracted by the fact that the current age has been pre-eminently distinguished for its zeal and success in the circulation of the Scriptures. Whatever other moral, religious, or philanthropic work may have been done rests primarily on this basis. If the

age has been fruitful in an extraordinary degree in reforms, evangelistic enterprises, and humanitarian labors, it has found the source and fountain of these in the Bible, which has been published, translated into hundreds of dialects and tongues, and scattered through the world at a rate which throws all preceding work of the kind into the shade.

It would require a volume instead of a paragraph to portray adequately this monumental undertaking. Suffice it to say, in a breath, that up to the beginning of the recent century there was no large Bible Society in the world; that inside of the hundred years now ended the great organizations for printing and circulating the Scriptures now in existence were formed and grew into their present world-wide scope; the British and Foreign Bible Society dating from 1804, the American Bible Society from 1816, and others of narrower range and importance arising since those dates. The labors of these societies can not even be hinted at in this brief survey. Under the

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auspices of these various organizations translations have been made of the Scriptures, in whole or in part, into every important language and dialect used on earth, five hundred in all; in many of these cases no written language, lexicon, or grammar was in existence, and these data had to be created by the missionaries and others who did the work. The circulation of the Word, in whole or in part, during the period under consideration has aggregated in the neighborhood of 220,000,000 copies, nearly fifty times as many, it has been estimated, as were in existence, all taken together, from the creation of man down to the close of the eighteenth century. Up to that time translations had been made into perhaps fifty tongues; about four hundred and fifty languages and dialects, therefore, have been added to the list since then. The work done in this connection by hundreds of consecrated students and missionaries in various parts of the world, under the guidance and by the help of these Bible Societies in the effort to furnish the pure Word of God to

the nations of the globe, is thus seen to be an amazing one. Upon it rests all other work done for the extension of the kingdom during the century. The leaves of the tree of life, scattered far and wide, have proved to be for the healing of the nations. The Scripture, circulated throughout the world, has been the leavening influence that has aided in transforming waste places into gardens of fertility, and in making the desert blossom as the rose.

10. Biblical Study.

Meanwhile the work of studying the Bible, of interpreting its contents, of applying its teachings, has made extraordinary progress, inspired and furthered by several factors of our modern life. One of the chief of these has been the discovery of ancient manuscripts, which have enabled great scholars to correct the text and to furnish fresh translations, one of these being our own Revised Version, recognized as one of the notable achievements of the period.

In the meantime the spade of the ex-

plorer in Egypt, Palestine, the Valley of the Euphrates, and Asia Minor has uncovered rich antiquarian treasures, many of them throwing new light on the historic statements of the Bible, and some of them confirming in a singular way these statements.

Moreover, the human intellect has had a new birth of freedom, and has loosed itself from some of its old-time thralldom. It has dared to investigate the Bible with independent spirit, with untrammelled judgment, subjecting its contents to a scrutiny never known before. Devout but courageous men, anxious simply to know the truth about the Bible, and to be assured of its correct teachings, have entered upon its study with reverent spirit, with unsandaled feet, but with an intelligence, a skill, a breadth of vision, an insight, and a devotion never before surpassed—nay, we might say, never before equaled. The application of these critical methods to the study of the Scriptures for a time raised many doubts and difficulties, and, especially in Germany,

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gave origin to a school of rationalistic and destructive critics, whose work awakened dread and dismay on many sides. The Church is now recovering from her spell of fright in view of their work, and, instead of putting a ban on honest and devout souls whose main purpose is to find out what the divine element in the Bible really is, and to declare it to the world, it is encouraging candid research, and rejoicing in the new views of God and of His truth which are coming to the light of day. Parts of the Old Testament are still undergoing a searching investigation such as was never hitherto devoted to any other literary product. Changes of a notable sort have already taken place in the judgments of leading scholars concerning the interpretation of the first chapters of Genesis, the authorship of Ecclesiastes and Solomon's Song, the character of the Book of Job, and the composite structure of Isaiah. These changes, when compared with views held at the opening of the last century, are revolutionary in their character; but they do

not affect the divine authority of the Book as a whole, nor have they lessened the love and reverence in which the Word is held by many of the men who have carried on these investigations. It will be well for the Church if it shall, more and more, weigh the voice of its chief scholars, devout men, loyal to Christ and intent on finding the truth in respect of these critical questions. We should be glad to take our information from friendly critics, rather than from outside and hostile sources, in regard to the Bible and its modern status. And we shall act the part of wisdom if we proceed with utmost caution in registering our acceptance of the new criticism. With regard to these inquiries and their final outcome the Church is passing through a transitional period. We can afford to wait a long while in order to be assured that the new is better than the old.

The Biblical studies of the century, apart from the fields of textual and historical criticism, have ranged largely about the person and life of our Lord, and the

work of his chief apostle, St. Paul. Before our recent century the world possessed no life of either the Savior or this apostle worthy to be called a biography. No such work as Farrar, Geikie, Conybeare and Howson, Neander, Lange, Edersheim, and scores of others, have done for our age, was ever done for any former generation. Illumined by research, discovery, and exploration, corrected by emendations, and interpreted by minds which have been set free from much of the bias and fettering of traditionalism, the Bible is to-day essentially a new book. The facilities afforded for its study and application baffle all attempts to depict them. In these respects our age can hardly be compared with those which have gone before. It stands alone among the centuries.

With regard to the English Bible, for instance, we have not only the Revised Version of 1881-85—the fruit of years of agitation and research, and the product of the expert scholars of Great Britain and the United States—along with the various later

emendations of that version, such as the American Standard; but there have been also furnished nearly a score of other editions, such as the Twentieth Century New Testament, the Century Bible, the Temple Bible, the Westminster Bible, the Cambridge Bible—each one having attractions and merits of its own, and each helping to throw light on the task of expounding Scripture. The new dictionaries of the Bible, the recent books on apologetics, the later maps and atlases of Bible lands, the books on the geography of the Holy Land and of Asia Minor, by George Adam Smith and W. M. Ramsay, and the embodied researches of explorers in Egypt, Babylonia, and Assyria, put into shape by the gifted scholars like Rogers; the directions for Biblical study written in handy volumes for popular use; the modern commentaries by specialists, some of whom have devoted to a single book of Scripture almost a lifetime of devotion and discerning interpretation; the photographs of Bible lands which have been taken, bringing

within reach of a child any desired ruin, road, or ancient town in all the Orient; the vivid description of these places written by tourists, scholars, engineers, soldiers; the paintings of Scripture scenes by Hoffmann, Tissot, Holman Hunt, and other great artists of the age, reproducing in costume, attitude, features, landscape, and architecture nearly all the Biblical characters and incidents; and the work done in many collateral fields of Scriptural research,—where shall we stop in this vain attempt to depict the services, till our time absolutely unexampled, rendered to the Bible student of to-day? The facilities thus put within our reach, the “helps” of all kinds furnished to us in the work of searching and understanding the Scripture, the libraries of information, exposition, research, bearing on the Bible—all these are so much in advance of anything ever dreamed of by those whose lot was cast in the earlier half of the nineteenth century and in the ages which preceded that time, that we have no measure of comparison in the case. In respect of

advantages afforded for studying the Word, the facilities and opportunities within reach of our hands to-day are of peerless worth. Surely this is an age of opportunity in this respect literally beyond compare.

11. The Sunday-school.

In connection with the advances made in the study of the Word account must be taken of another extraordinary feature of the new age—the establishment and growth to vast proportions of the modern Sunday-school. Although Robert Raikes started in the latter part of the eighteenth century his work in Great Britain, and Francis Asbury and others began similar undertakings on a small scale in this country before the close of that century, yet it may be said without qualification that no such institution as the Sunday-school as we know it existed in that age. It is an institution which has been created, organized, developed step by step almost within our own time, and in its best phases largely within the past half century. The numbers now marshaled in this work

are amazing, but they do not begin to suggest the value or greatness of the enterprise. The officers and teachers of Sunday-schools in our own land alone make up an army of nearly a million and a half, while the scholars number more than eleven million. In the entire world the aggregate is about double these figures. The manifold lesson-helps, many of them prepared by distinguished scholars; the appliances and furniture for the school; the modern accommodations arranged for the larger schools; the attention given in building or repairing churches, to have in mind the needs of children and young folks; the task of training these millions to give to the great beneficences—already so successful that the gifts to foreign missions alone from the Sunday-schools of this country aggregate annually hundreds of thousands of dollars; the development of literature for little ones and youth under auspices suggested or controlled by the interests of the Sunday-school; the methods which are in use for the training of teachers; the amount of skilled,

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loving, devoted service—labors unpaid and often expert in character—expended in this field; the accessions which accrue to the membership of the Church from this source from year to year, and the imbuing of this vast multitude of teachers and pupils with a missionary spirit—these are aspects of the Sunday-school which suggest its pivotal relationship to other great enterprises which the Church holds dear, and also serve as measures of value by which we may attempt to discover what the institution really means to us who enjoy its privileges and opportunities. Perhaps an effort to picture Christendom without a Sunday-school might aid us in ascertaining its worth to us of to-day. But who has an imagination vivid enough for such a task?

Conceding, however, that much has been done in this department of Christian activity, it must be said that much remains to be done. The present system of selecting lessons—with the single aim of covering the whole Bible substantially once in seven years—the futile attempt to adapt a uni-

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form lesson to the needs of all grades and ages in the school on each Sabbath, the lack of systematic plans of instruction which will put within the reach of those who desire to master the Bible a method by which after a few years of application they will really know the Book: here in a single paragraph are problems which the new age must solve. Until these problems are solved, great numbers of workers will feel that the present scheme of lessons is so great a failure as compared with what it might and ought to be, that something better and more worthy of our age must speedily be devised and put into successful operation. Encouraging tokens of the prevalence of this conviction are apparent now and then in counsels of the International Sunday-school Association, and it is to be hoped that the new Lesson Committee, hindered though they may be by the traditions and practices which inevitably attach to their functions, may be able to create a new scheme of lessons, or so modify the accustomed system as to meet the needs of the hour. Meanwhile the ques-

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tions arise—When shall we have a scheme of Bible study for the Sunday-schools of the world which shall command the respect of the secular teaching force of our time, who are acquainted with the science of pedagogy? When will standards of discipline and teaching in Bible schools approach those in vogue in high schools and colleges? When will a scheme of study be evolved and put into operation whereby in the course of a few years in the Sunday-school a young person may secure a systematic, coherent, rightly organized body of religious knowledge, which shall include substantially and essentially the history, biography, doctrines, and poetry of the Bible?

12. Religious Journalism.

It has already been abundantly shown in these pages that the era to which we belong has been affluent beyond estimate in discoveries, inventions, reforms, franchises, and various blessings for mankind. In the endeavor to affix a relative value to these we have suggested that certain of these pos-

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sessions possess an extraordinary worth; indeed, it is difficult to think, write, or speak of them except in superlative terms. Particularly is this true when we come to deal with an institution which really touches, underlies, overarches, and girds with power every one of the institutions and privileges thus far outlined—a printing press consecrated to the service of the Redeemer, and used for His glory in the service of the Churches and their varied enginery and operations. If any one feature of our time is entitled to moral precedence, and to be recognized as standing in commanding relations with all other forces of the King and the kingdom, we believe it is this. Hence we claim that one of the most significant and momentous moral achievements of the recent century was the establishment in England and America of the institution called religious journalism.

The religious press is now such a mighty and pregnant force; it touches so many diversified interests of our modern world, and it is so interwoven with the higher life of

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the Anglo-saxon race, that it is difficult for us to realize that it came into existence less than a hundred years ago, and that its best features and noblest victories have been won within the past half century.

The wonder grows upon us in this respect as we attempt to survey the extent and study the far-reaching ministries of this great institution—its influence upon childhood, youth, and the home; its molding and inspiring power, as affecting the pulpit; its direct and constant impact upon public sentiment; its advocacy of all the charitable, reformatory, and evangelistic work of the Church; its leadership in patriotic devotion; its grip upon the conscience of the nation; and its measureless educating functions. Looking at these phases of the institution in question, we find it difficult to believe that a century ago there was not a religious newspaper on earth, and that the world of that day needed to grow nearly a decade older before one would be started. The firstborn of the illustrious progeny, the *Boston Recorder* (Congregational), saw the light of

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day in January, 1816; others quickly followed, from year to year, until, in 1829, there were fourteen, most of them "continuing to this day," among them *Zion's Herald*, of Boston, and the *Christian Advocate* and the *Observer*, of New York City.

Why did not John Wesley dream of such a project? He was ahead of his age in discerning and utilizing the printed page as a religious agency; he issued tracts by the myriad, several libraries, and a magazine, and he made the press his most effective and active evangelist. But the religious newspaper was beyond his horizon.

PIONEER RELIGIOUS JOURNALISM.

Denominational journals of the pioneer type gave large space to the defense of their own peculiar tenets, policies, and practices, and to controversial discussions. Editors and contributors alike took delight in assailing the attitude, doctrine, and example of the "meeting-house across the way." Time and toil, prayer and exegesis, satirical castigation and rhetorical weapons galore were

unstintedly used by Calvinists against Arminians, Baptists against Pædo-Baptists, Catechists against Revivalists, devotees of an episcopal form of government against Congregationalists and Presbyterians, advocates of colleges and theological seminaries against those who urged that these new-fangled schools would only prove to be nurseries of the devil—and vice versa. Week by week "the other side" in these bitter contentions was annihilated in the various papers, which, in their tone and utterance, set forth the militant and polemical status of the American Churches. Nor was this controversy in vain; many of the questions at issue needed to be decided; some of the battles had to be fought out, once for all; from the controversies of that era the truth finally emerged, and certain issues were killed off, so that they will never recur in the realm of religious or theological polemics while the world stands.

In addition, two generations ago much space was given to obituaries, death-bed scenes, and accounts of precocious piety; to

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descriptions of and correspondence from the then frontier regions of the West, a flexible term, which once included the Allegheny Mountains and all beyond them toward the sunset, as well as to striking incidents illustrative of the power of the gospel as shown in the conversion of American Indians, South Sea cannibals, and other savages. The editorials were largely devoted to practical religion, to exhortations to piety, denominational appeals, and to the current polemics. Not very often did an editor venture to discuss national or international topics, although sometimes one would break down the barriers, or overleap them, and make a deliverance in regard to some principle or issue uppermost in a State or national campaign. One of the oldest of these papers, the *New York Observer* (started in 1823), was for over half a century divided into two distinct departments, headed so as to indicate which was "religious" and which was "secular"—a warning to the reader concerning the distinction then in vogue in the world of thought and activity.

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Some of the editors of that day were men of great ability and of deep convictions, who wielded a powerful pen, and who made their papers a factor of national righteousness, an agency for evangelism, and a most effective instrument in building up the kingdom of God in the new Republic. In view of the situation and needs of the people they probably served their day and generation as well as do the editors of the new era.

A WIDER SCOPE TO-DAY.

The enlargement of the scope of the religious press is one of its modern features which can not be overlooked. Our life is complex and manifold; it has vastly more interests, occupations, temptations, and needs than life had a century ago. Accordingly, in common with the pulpit, but in much greater measure, the religious press has broadened its scope. Its issues and topics to-day are more than world-wide. It has a vision, a voice, a message for the age, applicable to all its varying phases of expe-

rience, in war or peace, in toil or sorrow. The very word religion means more to us than it did to our fathers; the distinction between sacred and secular no longer holds good. Vast fields of knowledge, activity, and fellowship, which were once fenced out from the realm of religion, are now recognized as having a religious character and relationship. Hence the editor of a religious journal needs to scan each day the horizon of the whole world, taking in Wall Street and the Bourse, Rhodesia and Port Arthur, Chicago and Tokio, the Congress at Washington, the Parliament in London, and his own city council, as well as the accidents, the crimes, the scandals, the vices, and the reforms of the hour, as he seeks in current events tokens of God's presence among men, signs of a forward movement, and interpretations of the really significant happenings in his own time. Such editors are really the modern "children of Issachar—men that have understanding of the times, to know what Israel ought to do." Now and then some honest but shortsighted individual la-

ments that the religious press is too secular. This so-called secularization of religious papers is in accord with providential leadings; it has been brought about by the very necessities of the hour. The Master's words, "The field is the world," is in a peculiar sense the motto of the editor of a religious journal. He is bound by the duties of his office to be a cosmopolitan; to scrutinize, test, weigh, and decide upon the happenings of the hour, in all parts of the world, in view of the standard afforded by the Beatitudes, the Decalogue, and the Cross.

STILL AN EVANGELIST.

And yet religious journalism must not forget that its distinctive mission is to preach the gospel. The "religious editorial" is not, as some would have us believe, "out of date." The heart-message to saint and sinner still needs to be written and printed. Each week the editor of a religious paper has an opportunity to send forth by his pen words of warning, exhortation, comfort, sympathy, counsel, and kindness, which can

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never die. His messages are pondered by invalids in the sick-room; by mothers tied up indoors with their little brood; by business men cumbered with financial cares and perplexities; and by young people in the formative period of their lives. His appeals come often to ministers when on the verge of some crisis in their history, or reach them just in time to give tone to their pulpit appeals. If the editor allows his thoughts, his heart, and his pen to grow formal, secular, or careless; if the spiritual life is permitted to die out in his soul, so that his words no longer have the ring of genuineness, or so that they become perfunctory—alas for him, and alas for his readers! Write “Ichabod” in sorrow over his sanctum—“His glory is departed.”

AMAZING RESOURCEFULNESS.

The man who reads only one or two religious newspapers each week can gain no adequate conception of the intellectual fertility, the literary attainments, the journalistic skill, the philosophic insight, and the

spirit of religious consecration which are embodied in the denominational and inter-denominational press of the United States. After a man in a newspaper office has, from time to time, given critical attention to a score of the leading papers, representative of their respective denominations, he never ceases to marvel at their wealth and variety of contents, the lucidity and sanity of their utterances, their freedom from cant, the value of their literary judgments, the beauty of their typography, and the depth and reasonableness of the religious life which they reveal. After such a survey one feels a fresh sense of thankfulness for the inheritance thus afforded to our age, and, at the same time, pity for those avowed members of the Churches who, with families growing up about them, and with the obligation resting upon them to grow in knowledge as well as in grace, go through life without ever taking a religious paper! Who can aptly define their blindness, their folly, and their sin against their own best interests?

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NOTABLE EXAMPLES.

Detailed study of the chief religious papers of the land would be edifying in this connection, but the limits of these pages forbid such an attempt. The public and patriotic services and the interdenominational influence which characterize the *Independent* and the *Outlook*, whose deliverances often have weight in the White House, in Congress, and in the realm of trade; the fertile resources, the attractive appearance, the moral insight, and the literary ability shown by such Congregational papers as the *Congregationalist* and the *Advance*; by such Baptist journals as the *Examiner*, the *Standard*, the *Watchman*, and the *Journal and Messenger*; by such Presbyterian weeklies as the *Christian Work and Evangelist*, the *Presbyterian*, the *Herald and Presbyterian*, and the *Interior*; by *The Christian Advocate*, of New York City, the *Western*, the *Northwestern*, and the *Central Christian Advocates*, of the Methodist Episcopal Church, and by *Zion's Herald*,

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the New England organ of that denomination; by the *Nashville*, the *Texas*, and the *St. Louis Christian Advocates*, of the Methodist Episcopal Church, South; by such exquisitely beautiful family journals as the *Churchman*, the *Living Church*, the *Church Standard*, and others of their kind, representing the Protestant Episcopal communion—these qualities are simply beyond all praise. The man who does not know what these journals and scores of others of a minor character, but fraught with useful and noble ministrations to multitudes of readers, are doing for the upbuilding of the kingdom of God on earth, has not utilized his opportunities for the study of his age.

It does not need to be said, after this representation of the work of the denominational press in this country, that this writer holds the deep conviction that to-day religious journalism is one of the mightiest instruments for the dissemination and defense of the truth, for the advancement of the kingdom of God, for the enlightenment

of public opinion, for impressing the public conscience, and for molding the life of the household, to be found in all the weaponry of Christendom. It develops the cultivated writers of the Church and furnishes them with a forum worthy of their highest ambition; it reveals to the world the spectacle of a consecrated and independent press, existing not to make money, or achieve political prominence, or get office, but to glorify Christ, to proclaim His message by the printed page, cherish and foster high literary tastes, induce a fondness for the best literature, help to win childhood and youth to the Savior, and herald the progress made by Christ's marching army in its conquest of the globe. This vast field has been wholly discovered, opened, and developed within the past ninety years—chiefly within the last half-century. Surely, as we ponder these records of religious progress made in a hundred years, we may thank God and take courage!

13. Growth of the Churches.

But, it may be asked, have the religious denominations of the country kept pace in their growth with the advances which in other respects we have noted? What record have the Churches made?

So far as statistics are concerned the record does not discredit the century, nor is it unworthy of those who profess to follow the Redeemer. Counting all Protestant denominations of the land together, they had, in 1800, not more than 370,000 communicants, or about one to every fourteen of the population, which was then a little over five million. To-day the aggregate of Protestant communicants may be fairly set down at 21,500,000, or one to every four and one-half of the population. In the same period the Roman Catholics have grown from 100,000 to about 12,000,000, the enumeration in this latter case, however, including not only communicants, but all adherents, and especially all baptized children.

The figures, however, do not tell the

whole story. Many other data must be taken into account in order to estimate and appreciate the growth made in this country by Christian ideals, principles, and motives since the century dawned. Among these facts one is to be reckoned at the start—the demoralized, skeptical, half-barbarous condition of this country in many sections at the opening of the year 1800. The two decades previous to that date had been, without question, a period of moral declension, of religious lapsing, of infidel tendencies, in abnormal measure. Sentiment in favor of dueling, slavery, intemperance, licentiousness, and other relics of the Dark Ages was predominant. The colleges were infected by laxness of morals and a coarse and blatant form of infidelity, in part imported from France. The Churches were small, and discouraged; and society was at a low ebb in respect of spiritual life. Since that time Methodist itinerants, with their Baptist and Presbyterian co-laborers, have largely won the frontier for Christ, keeping all the while in the front line of the advancing pi-

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ioneer population, and thus helping to leaven the South and West, from time to time, with the gospel; the temperance reform has been instituted and has won many victories, some of which are evident when we recall the fact that within the past seventy or eighty years drinking was a common habit in the home, at barn-raising, in the harvest field, and on all social occasions, even including ministerial gatherings. Vast philanthropies, such as the Christian and Sanitary Commissions of the Civil War time, have made their noble record; the care of the blind, the deaf, the imbecile, and the insane has been reduced to a science—the methods and institutions whereby they are treated and provided for, and the spirit of compassion of which these are the outward and visible embodiments, being almost entirely the creation of our time.

In addition, great organizations of youthful manhood and womanhood, such as the Young Men's Christian Association, the Young Women's Christian Association, the Christian Endeavor Societies, the Epworth

League, the Westminster League, the Luther League, have come to the front; city evangelization plans have been brought out and put into operation; home missionary societies for evangelizing the frontier, for aiding the helpless black populations in the South, and for Christianizing and Americanizing the millions of aliens who from many lands have been flocking to our shores, have collected and distributed vast sums of money most fruitfully in their work; new ideals of civic righteousness have been promulgated, and in not a few cases made incarnate in heroic lives; while in manifold ways the principles of the gospel have been applied to human life in its various complex forms in our time.

Moreover, many noble efforts to mitigate the condition of poverty in our cities have been projected, and in many instances put into practice, while the institutions for the reformation and rescue of children may be counted by the score. If, as an offset to these data, we are bidden to look at the dreadful condition of the slums and the

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sweatshops, we reply that a glance at the wretchedness, vice and crime and destitution of London and New York, for example, to say nothing of other great centers, as these cities were half a century ago, when no one even dreamed of caring for the slum population, and when the monstrous evils with which we are now grappling in the tenement-house regions were in existence, and were from year to year getting worse, with hardly a voice being lifted in protest against them anywhere on earth—a single glance in these directions should satisfy any reasonable and candid inquirer that we have made a phenomenal advance in half a dozen decades.

In fact, as we hinted at the outset, careful investigation will show that few of the evils of our time are new; rather that which is peculiar to our age is an enlarged intelligence which has discerned the wrongs and sorrows and oppressions under which many sections of society have groaned, and a spirit of reform, of humanitarianism, and of Christian compassion rooted in the gospel,

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which have together set out to uncover, bear witness against, and find a remedy for these evils which have so long afflicted the world.

The relations of the Protestant Churches one to another are now close and brotherly; federation plans have been instituted to bring them into fraternal touch and harmonious and co-operative activity, and now they promise to realize in their combinations and labors the prayer of the Master, "that they may all be one."

The progress of the movement in behalf of international arbitration and universal peace, the establishment of the International Arbitration Court at The Hague, the suggestions under consideration in favor of the reduction of naval armaments by the great nations of the world, and the amicable and neighborly relationship instituted between the Anglo-Saxon, German, French, Italian, Russian, Japanese, and Chinese peoples of the globe, are great themes vitally connected with the prosperity and progress and opportunities of our time; but we can barely mention them in this discus-

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sion. The mere mention of them, however, may serve to illuminate the notable character of our times, for these features are distinctive of this era. They were not possible in any other century except this crowning one in which we live.

14. Our Literary Heritage.

We have but a paragraph to devote to this vast theme, which clamors for pages instead. What other generation that preceded our own ever enjoyed access to books and picture galleries and museums and libraries such as open their doors wide to us? The Carnegie libraries with their contents have brought to many a town and city a new sense of the value of books and a new opportunity for reading. Countless thousands of children and young people who at their homes have but a meager supply of reading matter find themselves welcome in these reading-rooms, with the literature of the world at their command. The cheapening of the processes of book manufacture, the low-priced editions of the works of the great

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authors of the centuries, the growth of a distinctively American literature, created within the memory of the older people who may read these pages—a literature in which the poets Bryant, Longfellow, Whittier, Emerson, Holmes, Lowell, to say nothing of the more recent writers of verse, such as John Hay, Riley, Joaquin Miller, who have evoked a poetry devoted to the farm and to quaint and odd phases of common life peculiar to our time and land; and the historians, Irving, Bancroft, Prescott, Motley, Parkman, Rhodes, McMaster, Kirk, who have taken rank with the master annalists of the world—shine as immortal names; the new world of wholesome fiction—along with much that is vicious and inane—which is within reach; the development of nature-study in poetry, kodak practice, laboratory work, and artistic observation; the development of hundreds of noble, attractive, and stimulating books for children and young people, the like of which the world never imagined before our time; the influence of Wordsworth, Tennyson, Browning, Dick-

ens, and Thackeray upon life and letters, directly and indirectly; the quickening, wide-ranging methods for the study of literature in high school and college—a notable phase of educational life in recent years; with dictionaries and cyclopedias galore, and textbooks on every known science, editions de luxe, books of biography and travel, illustrated volumes in whose pictures the artistic genius of the world is enshrined,—here I have set before the eye a paragraph which necessarily reads like a mere catalogue, in the effort to depict in a single flashlight array the amazing and enriching literary resources and delights which this age presents to us for our contemplation and education and recreation.

There are pitiful and pathetic incidents recorded concerning the unsatisfied book-hunger of Erasmus and other great scholars of four or five centuries ago, when manuscripts were precious, books were rare and dear, and the life of a scholar was one of vicissitude and privation. What sacrifices those medieval toilers made, what journeys

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they ventured upon, what scanty savings they laid aside, denying themselves food and clothing in order to get some longed-for, precious volume! What would they have to say could they appear now and see the products of the modern press, the countless books of value that are stored on our shelves, the literary wealth which has been amassed for our use, the opportunities for reading which are crowded upon this generation? How their example should shame our indolence, incite us to diligence, arouse us from our stupidity and neglect, and awaken us to realize that among the great agencies for the refinement of taste, the peopling of the imagination with noble ideals, the development of character, and the rejuvenation of the soul when depressed or overborne, God has given us few things better than good books! Perhaps Southey's lines may help us to understand their value :

My days among the dead are passed ;
Around me I behold,
Where'er these casual eyes are cast,
The mighty minds of old ;

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My never-failing friends are they,
With whom I converse day by day.

With them I take delight in weal,
And seek relief in woe ;
And while I understand and feel
How much to them I owe,
My cheeks have often been bedewed
With tears of thoughtful gratitude. .

15. Foreign Missions: Gains and Outlook.

The survey already made up to this point in the attempt to sketch the main features of the heritage with which God has endowed us in this new era, although brief and far from complete, presents an amazing picture; but the climax is yet to be depicted. Perhaps the most extraordinary phase of our time pertains to the establishment and growth, the achievements and promise of Protestant Foreign Missions—an enterprise which in the largest sense is almost wholly the creation of the age to which we belong. The opening of the entire world for the administration of the gospel; the inauguration of missionary enterprises in all parts

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of the globe; the building up of great societies having for their aim the conquest of the earth for the Redeemer; and the creation of a body of literature—crowded with romance, tragedy, adventure, heroic fortitude, the example of martyred men and women, and varied data belonging to all the lands under the sun in connection with this vast work,—this story, thus briefly hinted at, constitutes the crowning achievement of the human race in the new age.

The spectacle afforded to our era from this standpoint has no parallel at any other point of time in all the centuries of history. For the first time since the gospel plan was inaugurated among men the whole Church has been moved by the conception of the world-wide scope of its message. Inspired by the ordinations of Providence, whereby the whole world has been opened up as the field of operations for messengers of the Christian faith, uplifted by a new realization of the meaning and urgent force of the Great Commission, and strangely wrought upon by the spirit of the times, believers in

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Jesus Christ have been enabled to look out upon the entire globe and exclaim, tremulous with the premonitions of final victory: "This earth belongs to our Lord. These wild tribes of the desert, these tawny children of the Western prairie, these black sons of Africa, these yellow inhabitants of the East, as well as the white races of the Western world, all belong to the Master. He has sent us forth to take possession of His inheritance. The uttermost parts of the earth are His possession, and we go out in His name to conquer and Christianize the world."

In view of this proclamation of the advancing hosts of Christ's marching army the walls of beleaguerment which have enclosed the nations for ages have fallen down, gates of brass have been broken from their hinges, iron doors have given way, and the hermit nations of the Orient have come forth from their seclusion, holding their prejudices in abeyance, welcoming at least the inventions and educational methods and political principles of the Western nations, and ready at

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sight to test and scrutinize the tenets of the gospel, if not at once to give allegiance to the great Redeemer as their Master and Lord. No spectacle akin to this was ever before seen in all the previous ages of history!

We are not extravagant or erratic, then, in claiming that the greatest fact of our time—the fact that will stand in the foreground when the historian at last comes to estimate the relative rank of the various gifts, achievements, and possessions of our age—is the fact that ours has been and is, beyond all other ages, a period of missionary zeal, organization, activity, and triumph. With a picture of this coronal phase of our era, let us complete the exhibit of our heritage. Our aim will be to indicate a few of the pivotal facts—the landmarks of the history—in order to emphasize some of the chief features of the missionary inheritance which has been secured for us in our time.

(a) The first notable fact—the starting point of the whole movement—a movement which has grown in our own day to astonish-

ing proportions—was the manifestation of a quickened interest in the pagan nations, a little more than a century ago. Accompanying this new feature of the times there was revealed a spirit of prayer for the heathen world, along with a conviction, showing itself sporadically here and there on both sides of the Atlantic, that Christians were bound to send or take the gospel to the ends of the earth, in spite of the difficulties and dangers which barred the way. The sight thus presented to angelic observers in this regard must have been strangely significant. Here and there in Scotland, England, and America, early in the last century a few men were found brooding prayerfully over the lapsed estate of the pagan world. In time their hearts became volcanic in their brooding, and they began to speak out to their neighbors and to “testify” in Church assemblies about the matter which had been troubling them even in their dreams. Thus in due time they called attention to the needs, the distresses, the degradation, and the danger of those who were living and dying in

heathen darkness. This spectacle was the prelude to the new era—the sight of an individual or a little group touched with solicitude for the millions of idolators on the other side of the globe, praying for them, beseeching God to open the way for help to be sent, crying out with a burden of vicarious sorrow and need in behalf of India and China and the Isles of the Sea, thinking of these needy peoples by day and by night, and anxious only for one thing—the chance to venture across the ocean and face the pestilence and the savage and the cruelty and wrath of a pagan population, in order to carry Christ's message to a dying world! This world had seen nothing like that for many centuries.

This element in religious experience is so common now as to require no comment. Millions in Christendom pray every day for the lost, degraded, poverty-stricken myriads of the pagan world. Then it was a rare thing to find anybody concerned at all about the heathen. Even ministers of prominence said, "When God wants the heathen con-

verted He will do it Himself, without my aid or yours!" But the Almighty was ready now to achieve this task by human instrumentality, and His Spirit began to touch and move certain elect souls. That is according to His usual method when some great new work is to be undertaken for Him. He puts into a human heart a new vision, a great thought, a heroic purpose. The man thus becomes an anointed prophet, one of the messengers of the Most High. The new soul becomes a disturbant, a volcanic, an explosive force in the world. The lips are touched with flame, the words become tipped with fire. Thus in the closing years of the eighteenth and in the opening part of the nineteenth centuries men here and there came to feel and to see the needs of the world that lay in darkness and the shadow of death; they felt the burden of the pagan nations; they heard the call of need mingling with the moan of the ocean waves as they smote every Christian shore, freighted with the sobs of lost tribes and peoples far away in heathendom. That was

really the beginning of the new missionary age in which we live.

(b) The impulsion to organize for the effective accomplishment of the work which had thus been borne in on the heart and conscience of a few choice spirits formed the next step. At first only a few zealous men dared to dream of the enterprisc; the proposal to send missionaries to pagan nations seemed to nearly all Protestants on earth, except to the devout little body of Moravians, who had been engaged in this task for many years, the crazy project of the fanatic. These nations at that time were shut in from the rest of mankind by their concealment in unexplored continents, by their habits of seclusion and self-centered bigotry and prejudice, or by their savage and often cannibalistic habits. The way was hedged up in every direction. Even were men willing to go, it seemed impossible to get to these nations, impracticable to secure lodgment within their gates. In spite, however, of the barriers, believing men held counsel together, and plans were laid to organize asso-

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ciations for collecting money, for planting missions, for sending out missionaries. During the elosing decade of the eighteenth century the work thus indicated began with the organization of the Baptist Missionary Society in 1792, chiefly under the influence of William Carey, who was its first contribution for the salvation of the heathen world. The London Missionary Society was organized three years later, and in 1799 the Church Missionary Society was founded. Of the entire number of Protestant missionary societies now at work in the foreign field, these three are the only ones whose origin antedates the opening of the nineteenth century. All the others, four hundred and fifty in number, are the fruit of the zeal, enterprise, and leadership of the century which preceeded our own.

In our own country, the American Board, started in 1810, was quickly followed by the American Baptist Missionary Union (1814), and by the Methodist Episcopal Missionary Society in 1819. The precedent thus set was speedily imitated by other de-

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nominations; perhaps it would be better to say that the missionary spirit of the age soon found fresh embodiments in later organizations; until now there are in this country about fifty foreign missionary societies, with an aggregate of more than four thousand workers, nearly five hundred thousand communicants, and a yearly expenditure of over six million dollars.

The vastness of the work done by these organizations in the first century of their history—the organization of wide-reaching plans, the accumulation of valuable experience, the survey of the fields, the partitioning of territory, the creation of systems of administration, the training of missionaries, the testing of methods, the erection of schools, the composition and dissemination of literature, the development of thousands of native helpers, the experiments, the failures, the patient waiting for fruitage, the multiplied martyrdoms, the heroism displayed by the pioneers and their followers in carrying the gospel to desolate and savage lands, which were full of the habita-

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tions of cruelty,—all this no one pen can compass.

The figures are big with significance; they speak for themselves. These societies in 1908 raised fully twenty-two million dollars; they employed about fifteen thousand missionaries from the home lands; they have at work more than ninety thousand native preachers and helpers; they have under their care nearly two million converts, hosts of whom have shown their fidelity in recent years in the face of the fiercest sort of persecution; they have gathered about them, in addition to the communicants above mentioned, hundreds of thousands of adherents, inquirers, pupils, men, women, and children nearly ready to be admitted to fellowship in the Church—when this has been duly said and considered, even then a very meager hint of the extent and worth of the achievements of these societies has been indicated. The network of organizations reaches all parts of the globe; the methods have been scrutinized, sifted, modified, and bettered from time to time in the effort to make

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them perfect; the appliances and machinery are in hand for a world-wide campaign; beacon-lights have been kindled on every forlorn and perilous coast; every notable strategic center has been occupied; witnesses have been raised up in all lands, and foundations have been laid on which the labors of the ages to come may safely be erected.

(c) This task of organization, thus done, has been of course closely yoked with another achievement of our age, which has been already partially glimpsed—the opening of the whole world by exploration, discovery, colonization, and commerce. In the year 1800 the whole pagan world seemed inaccessible. Let India stand as the type of them all: with its horrors of child-marriage and child-widowhood, its abominations of caste, its unutterable vices and superstitions and cruelties, in that year it afforded as yet but the faintest sort of foothold for the one lonely pioneer missionary, William Carey, who camped before its grim and hoary walls and prayed for entrance! That

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was the situation of the whole pagan world in the year 1800.

In the Book of Revelation, St. John says (4:1), "I looked, and, behold, a door was opened in heaven." To-day we look not at an open door in the skies, but at a multitude of open doors on the earth. One of the marvels of the century now ended has been the work of the discoverer and explorer, the work of the trader and the financier, the work of statesmen and soldiers, by the combined tasks of whom the whole world is to-day, with hardly an exception, open for the administration of the gospel. After ages of hermitage the Oriental peoples have emerged from behind their long-time impenetrable curtain of mystery, prejudice, and reserve, to inquire into the meaning of Western education, progress, commerce, invention, and discovery. Kings from Central equatorial Africa have journeyed thousands of miles to London to ask the secret of England's greatness. Hoary customs, deeply rooted in age-long bigotry and hate, have suddenly collapsed and let in the light

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of the skies upon nations that had lain in darkness for multiplied ages. As in the days of the conquest of the Roman Empire by the early Church, armies have marched out, bent on conquest, and the roads they have builded have been turned into highways for the gospel, while angels looked down on the wondrous scene and shouted, "How beautiful on the mountains are the feet of them that tell" the glad tidings that our Lord has all power in heaven and in earth, and that His gospel is for all mankind! Thank God for the visions of to-day—the visions of the open doors, everywhere inviting entrance to the gospel and its messengers.

(d) A further fact to be noted in this brief survey of progress won in our era pertains to the variety of lands, races, and religions amid which the gospel has won its victories. The message of Jesus Christ has been tested as it never was tested before by contact with all manner of strange faiths, monstrous superstitions, degraded specimens of mankind, in all parts of the globe.

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If there ever was a question—a serious question—as to the adaptation of the gospel to all sorts and conditions of men, that doubt is now at rest. The apostle to the Gentiles had been fifteen years in the service of his Lord before he ventured to test the gospel in contact with the culture of Greece, and the stupendous, complex religious and political system which we now know as Roman and Grecian polytheism. And it must have taxed his courage to its limit to make the venture. But up to our own time the gospel has never been so widely, variously, thoroughly tested as has been done in the recent century. What a body of witnesses throng forth as we ask the question in the four quarters of the world, on the continents and islands, “What has the gospel done for you and your people?”

From African jungles emerge well-clad and dignified figures, men of intelligence and rank, who say: “I was demonized in my vices and ignorance; I was but little better than a brute in my wickedness and cruelty. The witch doctor, and his supersti-

tions, and all the outlandish vices of my fathers had me in full control. The gospel of Jesus Christ found me in that condition, washed me from my filthiness, cleansed me from my sins, put a desire for education into my mind and also the spirit of love into my heart. I am one of the myriads of witnesses who could tell what Christ has done for Africa!" From the South Pacific seas you may gather up in a single voyage, going from group to group and island to island, tens of thousands of testimonies equally as strong. Here is, for instance, a preacher of the gospel in the Fiji Islands, a man of benign appearance, of manly nobility, now going on eighty years of age, who will tell you: "I was a cannibal, a savage, fond of battle and bloodshed and horrible feasts, in which the bodies of those slain in battle or captured for food afforded the favorite dishes. My life up to the time I was thirty was given over to crime, to murder, to rapine, and vice. The gospel found me in that estate, awoke my perverted and frenzied manhood, put me under the control

of reason, gave me a thirst for knowledge, opened my eyes to see Jesus Christ as the world's Redeemer, led me to the cross where I found pardon, and then put on me the honor of preaching the message to others. And now for nearly half a century I have been at work to save my fellow islanders and to carry the gospel from one group to another in these Southern seas!"

And then, what other witnesses rise up—Maori chiefs from Australia, Buddhist priests from China, Hindoo devotees from India, followers of Lao-Tse from Japan, Mohammedans from Egypt and Arabia, Greenlanders from the frozen north, American Indians from our Western plains and from Canada, men and women of all types, colors, tribes, and peoples, singing the songs of Zion, telling the story of salvation, exhibiting in their changed life and their constancy of devotion, and sometimes by their faithfulness even unto death in times of martyrdom—as did the Chinese converts during the Boxer outbreaks a few years ago—the power of the gospel to change,

transform, elevate, and ennoble human life and human character, no matter where man may be found. This multifarious, many-tongued testimony is one of the manifold proofs afforded in our own time that the gospel is equal to any possible demands which human need and guilt and sorrow and degradation may make upon it.

(e) An additional element in the work done during the recent century—the establishment of medical mission work—represents particularly American zeal, enterprise, and generosity. The first medical missionary, pure and simple, who went out into the heathen world sailed from our shores, Dr. John Scudder, of the Reformed Dutch Church, and representing the American Board, in June, 1819. He gave seven sons, two daughters, and several grandsons to the missionary work after him, and was the pioneer medical missionary in India. When he went forth, such a worker was almost literally unknown; now there are almost a thousand men and women physicians, serving the needs of the pagan world, with more

than a thousand hospitals and free dispensaries in their care, and ministering to three million patients each year. The beneficence of this form of missionary work can not be overstressed. Nothing else has opened up so many fields of service, helped to dispel so many prejudices, and prepared the way so hopefully for the actual giving of the gospel message as has this form of devotion. When we reflect upon the barbarism, the cruelty, the ignorance, the quackery, the sorcery, the superstition, the demonism that are found in pagan practice of medicine, so-called, the abominations inflicted upon womanhood and childhood, the vileness of the nostrums which the witch doctors administer, and the awful cruelties perpetrated in the name of healing, we begin to appreciate the vastness of the service rendered to Christ and to the poor by those who go out as medical missionaries. David Livingstone aptly said, after long experience in the field, "God has but one only Son, and He sent Him to be a medical missionary." Blessed are those who are called to this form of be-

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neficent service! How greatly their work is appreciated by those who are healed may be inferred by one incident, related by a lady who has long labored in Africa, who tells of one of her patients, a bed-ridden and wretched woman who crawled on her hands and knees, through the blazing heat and over the burning sands for two days and a half, in order to reach "God's Station," as the hospital was called. She had been there before, and had had a relapse, and this time was sent home permanently cured. Such a testimony may suggest the value of the work done to a single patient; but no one can picture the vastness of the whole.

(f) Still another fact must command attention in this survey—the work of woman for her own sex in pagan lands. This movement, peculiar to the last century, and confined almost wholly to the latter half of it, marks a new epoch in the history of missions. The greatness of the movement can not be hinted at. Nothing was ever done since the days of the apostles, looking to-

ward the salvation of the race, and the winning of the whole world to Christ, of such surpassing importance and such vast and world-wide influence as the enlistment of womanhood in the service of her own sex in pagan countries. The Methodist Episcopal Church had the honor of having sent the first woman medical missionary to India, Miss Swain, and the work done by her and those who followed in her steps, and by women's societies at large, and their hundreds of representatives, who have gone to the ends of the earth, is large beyond estimate or measurement. When a few women twoscore years ago cherished the idea that the hour was ready for young women, duly qualified, to enter the missionary field, and when they organized to send them forth, the beginning of a new epoch arrived. We now know that no one can reach the women of pagan lands but women missionaries, either medical or evangelistic; but it took the Church many centuries to realize that principle and act upon it. Now there are no less than thirty-five hundred unmarried women,

over three hundred of them physicians, at work in pagan lands, sent out from the various countries of Christendom. And this work, which is now such an essential, pivotal, fundamental factor of success, and without which much of the enterprise would be shorn of its power, is not yet fifty years old. It is less than half a century since the first women missionaries from any land went out to face heathen darkness and attempt to rescue their sisters in India, China, and Japan. If the last half century had done nothing more than this it would have done a memorable task—to inaugurate, establish, and make successful the work of the women's foreign missionary societies of the modern Christian world. Thus a new and matchless ministry for woman has been inaugurated, and a new door of hope has been opened for half the pagan world!

(g) Another fundamental element in the missionary work of the nineteenth century remains to be noted—the contribution it has made of heroic examples to the annals of Christian conquest. I need not suggest

that this is a vital matter. In no other department of activity does so much depend upon zeal, aggressiveness, courage, devotion, and leadership embodied in forceful personalities. It was in accord with this principle that our Lord set the apostle to the Gentiles in the forefront of the age in which he lived, and made him the ensample of all the great qualities of mind and heart and character that form the model missionary. The spirit and example of that one man have been at work ever since he began to preach, stimulating zeal, awakening emulation, creating other missionaries, and keeping alive the movement for the winning of the Gentiles, that work which he himself so marvelously began. Indeed, in this new age, in which missionary activity and leadership are such distinctive features, Paul still remains the pattern and pioneer.

O, what chapters of heroism have been added to the history of missions in the hundred years which have seen this modern movement begin and grow! Sometimes men have achieved world-wide fame and

age-long influence by a few months of heroic and arduous service. In 1833, for example, a young man, Melville B. Cox, in his early thirties, arrived at Monrovia, in Liberia, as the first Methodist Episcopal missionary. He lived only four months, and had just made his plans and organized his school, and got fairly started, when the African fever took him away. A life wasted, you might say—energies thrown away in the face of a hostile climate and an infertile field. But the truth is that no man for the past three-quarters of a century in missionary activity has been more thoroughly alive than that young man buried in the cemetery of Monrovia, with this epitaph on his tombstone, chosen by himself: “Though a thousand fall, yet Africa must be redeemed.” His example and influence are alive to the ends of the earth.

Henry Martyn is another instance, dying alone in Persia in 1812, after long months of struggle and suffering, at the age of thirty-two—one of the best scholars of Cambridge University, and one of the brav-

est souls in the world. He spent only six years in India as chaplain and missionary, but in that time he translated the New Testament into Hindustani and into Persian, and thereby gave the Gospel to millions of people. By his patience, his pluck, and his consecrated scholarship he left a name that will live as long as the story of modern missions is told through the ages.

And when can the memory of John Coleridge Patteson fade, that glorious bishop and missionary, who, pierced by the spears of his savage foes, in 1871, won the martyr's crown at the age of forty-one, after giving sixteen years of chivalrous and heroic service to the islands of Australasia, which now rise up to call him blessed? And is Dr. Thomas Coke forgotten? Does not his work go on? His zeal could not be quenched even by the waves of the sea in which he was buried on his way to India, in 1814, eager at the age of sixty-seven, after an unexampled record of zealous service on land and sea, to carry the Gospel at his own expense to the Orient. And can William

Carey ever be forgotten, the shoemaker, teacher, pastor, pioneer, whose message, spoken in 1792, "Expect great things from God. Attempt great things for God," was not only the watchword that led to the formation of one of the earliest and greatest of the missionary societies of the age, but is the motto in many lands to-day—Carey, who gave forty years of pioneer service to India and who translated the Scriptures in whole or in part into twenty-four languages or dialects of that country—can he ever pass into oblivion?

And time would fail me to tell of Robert Morrison, the founder in 1807 of Protestant missions in China, and who translated the Bible into the Chinese; and of James Hannington, bishop of equatorial Africa, dying a martyr's death at thirty-seven, but leaving word to the chief who had ordered him slain, "I am dying for your people, and I have purchased a new road to Uganda with my life;" of Robert and Mary Moffatt and their services in South Africa; of the Judsons and the life they gave for India; of

William Taylor and his world-wide journeys in evangelism; and of David Livingstone, physician, explorer, scientist, geographer, missionary, and hero all in one, who attacked by wild beasts, plotted against by slave traders, assailed by black savages, racked by fever, prostrated with pestilence and plague, wading or swimming great rivers, crossing swamps and almost impenetrable forests, kept at his mission of opening up Africa for commerce and Christianity until after thirty-two years of unexampled services to humanity he passed from his knees in the heart of the Dark Continent to his mansion in the skies!

These are but types of the heroic spirits given by the nineteenth century to the work of foreign missions. Their characters and services will live in the ages to come, and will serve to incite and maintain the same spirit of courage, fortitude, patience, and heroic faith which they displayed. Being dead, they yet speak by their words, their examples, their glorious deeds. Is it not a privilege indeed to live in an age which is

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everywhere illumined by examples of missionary heroism never before surpassed?

(*h*) A further, and, so far as this discussion is concerned, a final, aspect of the foreign missionary enterprise may be considered especially since it relates to the commercial features of our time. The question is often asked by men who look at things from a financial standpoint, and who judge enterprises by their power to produce trade, Do Foreign Missions Pay?

In answer to this question it is worth while now and then to put the financial aspect of mission work before the mind. That there are other phases to the enterprise, our foregoing pages bear witness; and many of our readers would agree with us in declaring that the religious element in the work done would alone more than justify it—indeed, that that is the essential factor and product. But in this age of commercialism it is well to view things once in a while as they appear from the standpoint of the market-place, and ask whether it can be shown that the extension of foreign mis-

sions affords a monetary return for the outlay—whether it pays in a financial sense to convert a heathen tribe to accept the Gospel and turn to Christian ways of living.

The Fiji Islands may be taken as an example in a small way. For ages before the Wesleyans went there in 1835 to lay the foundations of their missionary labors the islanders were cannibals, given to infanticide and nameless forms of cruelty. They were without family life, without commerce or law, and were perpetually at war with other tribes as degraded as themselves. To-day the 125,000 people of the islands, without an army or a police force, are kept in order by a body of two hundred members of the native constabulary; there are 1,300 schools, with 19,000 pupils; 4,500 class-leaders, over 2,000 local preachers, and the population is substantially all in the Church. The Sabbath is as well kept, and worship is as well attended, and life is as safe, and comforts are as free, as in any land on earth. But the financial aspects are what we are after. Is there any visible and tangible

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financial return from these years of missionary endeavor?

The actual cost of these missionary operations may be reckoned at not over \$20,000 per year from the beginning. Let us concede that up to the close of the year 1908 a gross sum of a million and a half dollars was spent by the Wesleyan body in that field to establish schools, build churches, sustain missionaries, and for all other evangelistic purposes. Is there any actual monetary return from it all?

Summing up the case, we reply that the commerce of the islands amounts to five and one-half million dollars a year, three millions of which consist of fruit and manufactures exported from the islands, the sum of \$2,500,000 expressing the value of the goods and wares of civilization required by them annually. Here is a definite and actual contribution to the commerce of the world which is the direct creation of the missionaries. Without the work which they did in the conversion of the Fijis from their savagery, not a dollar's worth of goods

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would have been bought or sold in that region by the civilized world. Did it pay to create these new demands, to open up these new markets, and to establish commercial relations with the Fiji Islands? The figures answer the question without further comment or interpretation. Every eight months the Fiji Islands pay into the hands of Great Britain for merchandise a sum equal to the entire outlay made for their conversion from cannibalism to Christianity in the missionary operations stretching from 1835 down to the close of 1908. Was it not a paying enterprise to convert them?

Take another case, nearer home. The new Territory of Hawaii affords a good illustration. When American missionaries went thither in 1820, they found the people without a written language, without orderly life, under the reign of the "tabu" terror and superstition, given to idolatry and occasional cannibalism. To-day the works of reference all say that the natives are nearly all Christianized, and that whatever vice and idolatry prevail there are practiced by peo-

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ple from other lands. The missionaries have been foremost in the movement to build up the islands into a new life. Within the first half decade of their residence in the region they gave to the people a written language and the beginnings of a Christian literature. Thirty years after their arrival the native Christians formed a missionary society and sent workers to the Micronesian Islands with the Gospel. Unless this preliminary work had been done, the islands could never have come into the United States. Hawaii is a Territory to-day simply because the work of foreign missionaries laid the foundation of civilization among the people, and prepared and educated them so that they were in due time fit for American citizenship.

And now comes in the inevitable question: What did it cost to do all this? Did it pay? Let us see:

The average amount paid out by the American Board for the first fifty years in the history of its mission in the island was close upon \$25,000 per year. It may be

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questioned whether that average was maintained after the missions became self-supporting; but conceding that this figure represents the sum of the annual expenditures, we may say that it cost about two and a quarter million dollars to convert the Sandwich Islanders, on the supposition—which is in advance of the facts in the case—that the amount suggested has been given from year to year, down to the close of 1908. For the sake of the argument we are willing to let the excessive estimate stand, namely, as given above. Now what financial return has been realized in view of this outlay? Has America profited in her foreign commerce by virtue of the work of the missionaries in the islands?

Take one year's figures and let them suffice. Taking round numbers for the sake of convenience, we find that Hawaii sent into this country in the year ending June 30, 1908, products worth over \$41,000,000; that in addition she bought from us over \$15,000,000 worth of our goods, over and above exports and imports from and to

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other lands aggregating \$5,000,000. Put in another way, it may be said that less than four per cent of the commerce of the Hawaiian Islands for the year 1908—commerce which would never have been possible but for the basis laid by missionary toil years ago—would pay the whole bill for the expense incurred in redeeming the Hawaiians from savagery and idolatry during the entire eighty-eight years that have elapsed since the first American set foot on their shores as a messenger of the Gospel. Did it pay to send missionaries to the Sandwich Islands?

These two instances should serve as a partial answer, in dollars and cents, to the financier's question, *Do Foreign Missions Pay?*

This part of our work is now done; we have sketched the chief phases of our heritage in the new era, seeking simply to bring into bold relief the facts which are vital and essential in the picture. The realm

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to be traversed is so large that in some cases all that could be done was to direct a searchlight upon the headlands of the coast to be surveyed, and to illumine some of the mountain ranges which bound our far-extending possessions. Surely this presentation of our inheritance will suggest the debt of gratitude which is owing to Providence for the supreme blessings and advantages which have been handed over to us to enjoy and to maintain and to utilize for the good of the world about us, as well as for our own personal growth and increased usefulness. When we sum up these privileges and blessings, they justify the contention, we judge, that we may fitly cluster into a single phrase the typical achievements of the time in which we live, and aptly style it—The Age of the Common People. It is a period in which humanity as a mass has been uplifted, in which Pope and Prince and Crown and Scepter and Title have passed to the rear rank, and Humanity has come to the front. The great gifts of the time have been not for potentate and title and wealth,

but for the masses. The richest fruitage of discovery, invention, poetry, art, and religion have been heaped into the lap of the common people. It has been the privilege of wealth, rank, and power simply to share with untitled masses in the applications of science and discovery to the alleviation of human burdens, the promotion of human comfort, and the uplifting of humanity. As we think of what has been achieved we recall Lowell's words as fitting the case with aptness:

“And the slave, where'er he cowers, feels the soul
 within him climb
To the awful verge of manhood, as the energy
 sublime
Of a century bursts full-blossomed on the thorny
 stem of time.”

III.

PERILS AND PROBLEMS.

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PERILS AND PROBLEMS.

1. Drink, Divorce, Immigration.

THE aim of this volume would not be realized were the scheme of its treatment to close at this point with an optimistic representation of a glorious estate of franchise and promise gleaming before the vision. There are shades to the picture; there are aspects of the time which baffle the reformer, and perplex the philosopher, and often appall even those whose mission it is to execute the laws and preserve the peace. There are some questions which in a peculiar sense belong to us, either because the complexity of modern life has rendered them more complicated, or because they have suddenly confronted us in the evolution of our civilization. With some

commonplace and inevitable problems known and read by all men we can not now deal except suggestively, for two reasons: first, there is a large body of literature which already deals with them, and those who desire to study any one of them can easily obtain monographs which afford the needed data and suggestions. Another reason for scant treatment here is that the problems are being solved gradually, and, in some cases, at least, surely, if not as rapidly as one might wish.

The liquor problem, for example, is being solved by the aid of the Anti-Saloon League, by the prevalence of local option and State-wide Prohibition measures, by the rules in vogue in factories, in railroad service, in banks, and other places where young men are employed, forbidding the use of drink; by the instruction given to millions of children concerning the injuries wrought by tobacco and alcohol; and by the remarkable growth of public sentiment all over the land in favor of total abstinence as a habit of life.

DRINK, DIVORCE, IMMIGRATION.

The divorce evil, now that people are awake to its proportions, and understand some of the reasons why it has increased so alarmingly in the past thirty years, has brought with it measures for its alleviation. The data compiled by the Department of Commerce and Labor at Washington concerning marriage and divorce in the United States—the fruit of long and careful inquiry carried on in all parts of the country—recently issued, show that the number of divorces granted in the twenty years from 1887 to 1906, inclusive, aggregated 945,625. The number of divorces to each 100,000 of the population, averaged for the year 1880, was 38; for the year 1900 it was 73; thus showing that the rate had nearly doubled in a score of years. The effort now making to provide uniform marriage and divorce laws for the whole country, either by referring the matter by constitutional amendment entirely to the Federal government, or by securing a unified system of administration, if possible, by mutual agreement among the States; the policy adopted by many of the

religious denominations forbidding ministers to perform the marriage ceremony for divorced people who have for un-Scriptural reasons been set free by the courts from marital ties; the awakening of the pulpit to consider and body forth a message on the subject, and the work done by the religious and secular press to tone up the public conscience and create a new popular sentiment, are among the facts which give us hope that the evils in question are abating.

As to immigration, confessedly one of the vital problems of the hour, we can say but little here, for the reasons already given. The booklets devoted to this theme now studied by the various young people's auxiliaries and women's home missionary societies in the land, are exceedingly valuable compends of the facts which need to be mastered by pastors, parents, and teachers, and other intelligent people who desire to know what is going on around them in this era. The influx of aliens at the annual rate of more than a million for three successive years, 1905, 1906, and 1907, reaching the

climax in the latter year with a record of 1,285,349; the character of these immigrants, nearly 900,000 in the last-named year coming from Austria-Hungary, Italy, and Russia; the colonization of vast hordes of ignorant, bigoted, uncouth people from different nationalities, in densely crowded centers of cities like New York, Pittsburg, Cleveland, and Chicago; the complicated difficulties which are thus thrust upon school and police authorities, city officials, employers of skilled or unskilled labor, and upon the religious denominations and home missionary workers of the land; along with the query continually arising as to the effect on our civilization which will be produced by the presence of these unassimilated masses of people from various tribes and tongues, each "mass" with its own prejudices, customs, superstitions, and vices: here in a sentence is presented a summary of the whole problem. No other nation ever had to wrestle with such a question; no other people in all history was ever confronted with a spectacle like that which we see in this mass of hungry

and needy men, women, and children, rushing to our gates at the rate of a million a year. The best wisdom, the utmost generosity, the most transparent justice, the largest missionary zeal on the part of all who have to deal with these masses in any way, is demanded in order to safeguard the cities chiefly concerned, as well as the nation at large, from manifold perils. Can we Americanize these multitudes? Can we assimilate them into the body politic? Can they be molded over again so as to become a worthy part of our national life, our Western civilization? The future must answer these questions.

There are two or three problems which we may now treat with a little more elaboration. One of these, closely connected with the last-mentioned topic, is,

2. The Tenement Problem.

One of the urgent reforms of the day has to do with the housing of the poor in the depths of great cities. Here, where men, women, and children huddle like wild

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creatures in dismal and filthy habitations, densely crowded and infected with vermin and with disease, many problems cry out for solution. The prevalence of vice and crime in alarming proportions, the rescue of little children from their demoralizing and imbruting environment, the extirpation of pestilence, modern methods of reaching the lapsed masses with the gospel, the relief of deserving poor, the administration of self-supporting labor schemes, and many other like important matters, all center in a single point—how to clear away the whole old tenement system and erect decent homes for the people who now merely vegetate in the ramshackle structures which are the disgrace of our cities.

In the black belt of the South one of the urgent reforms now being carried on has to do with the fact that from time immemorial whole families have been living in a single-room cabin. Ever since the new era of freedom began in that region one phase of the modern gospel preached among the blacks has been: "You can not begin to live a life

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of cleanliness, of piety, of honesty, of decency, until you learn that there must be privacy and modesty in the home. If you can do no better, run a curtain or a partition through the old cabin, and when the new house is built, have in it several rooms instead of only one as your fathers were accustomed to have." This primary truth, new and strange to whole generations, has been revolutionary in its influence wherever it has had free course. But, meanwhile, the need for proclaiming this same fundamental truth has come to be increasingly urgent in our large cities. In London there are half a million people crowded into damp, dark, wretched tenements, each family occupying only a single room. Political economists declare that the limit of civic health and safety is reached when twenty-five persons live in dwellings occupying an acre of ground. This limit is surpassed twelve times over in New York and London, where in the densest and most submerged portions from three to four hundred persons are often found massed into a single "hell's half-acre." In

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New York City a million people live in tenement houses. Of these houses many thousands are indescribably filthy, forlorn, and dismal. The death-rate in the worst of these regions is twice, and sometimes three times, per thousand what it is in more favored sections of the city. The mortality among little children, frightful both in summer and winter, is a fact which is only alleviated by the thought that these helpless, pinched, stunted little creatures are thus taken away from the evil which inevitably lies before them should they survive.

The measures thus far instituted for the relief of the tenement region and for the betterment of the homes of the poor are lamentably inadequate, and indicate only the hopeful fact that a few men and women have begun to think and plan for the solution of the complicated problems involved in the case. College and Church "settlements" are at work; a few capitalists have devoted their money to the task of erecting better homes in the slum district; commissions have been formed in New York and

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in a few other cities, gathering data and forming and formulating public sentiment; books have been written on the subject; once in a while a minister has lifted up his voice in the wilderness and urged that something worth while shall be undertaken to lessen the enormous evils which are concentrated in the tenement house problem; the Salvation Army is at work with its colonizing schemes and its rescue homes, but, after all, the old question recurs, "What are these among so many?"

In view of the munificent bounty displayed toward various forms of educational institutions in our day—only one out of many indications that men of wealth are coming to consider their money a trust fund, held by them for the benefit of humanity—and in view, furthermore, of the increasing wealth of the age, one may marvel why the attention of rich men and women is not more strongly drawn to the problem under consideration. It has been demonstrated in London and in New York that comfortable, convenient, substantial buildings, fitted out

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with modern improvements and hygienic appliances, can be erected, to take the place of the old-style tenement houses, in such manner as to afford a safe and reasonable interest on the investment. What outlay of money, therefore, can be made in our time which would have in it the promise of the greatest good to the greatest number to such an extent as civic improvements such as these which we have indicated? A dozen rich men and women in New York, Boston, and Chicago could, if they would, reconstruct the tenement-house districts of these cities. Will they do it?

3. *The Cry of the Children.*

Another field of inquiry which has attracted some of the most discerning and philanthropic minds of our day includes various questions pertaining to childhood, child labor, the rescue of the children of the tenement districts, the best methods of reforming outcasts and neglected waifs, and the proper care of crippled and otherwise af-

flicted little ones in the dwellings of the struggling poor.

The movement for the suppression of child labor has brought forth some astounding data concerning the number of children of tender age who have been for years employed in mines, manufacturing establishments, cotton mills, tobacco factories, and similar places. Photographs of these little ones taken here and there through the country, and reproduced in tracts, and often in current magazines in connection with articles depicting their deplorable estate, have helped to make vivid the havoc which has been wrought. It has been estimated that at one time within the past decade there were two million children under sixteen years of age engaged in occupations which made it certain that their chances for even the meagerest kind of schooling were destroyed, that their strength was prematurely exhausted, their bodies and minds were stunted, while lessons in various forms of vice were precociously imbibed by them. Laws have been passed in some of the

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States whereby the officers of the commonwealth have been authorized to inspect the mines and factories in which children were employed, and to inaugurate a new regime in this regard. But reforms move slowly, especially when human greed and prejudice oppose them, and although the societies which have been organized to agitate the subject and to keep before the minds of the people the character and extent of the harm that is done deserve credit for the courage and skill they have shown, it would seem as if there were need in our day of another Mrs. Browning to give voice once more to "The Cry of the Children." Nearly sixty years ago her woman's heart was roused to indignation by the condition of the child-toilers in the mines and factories of Great Britain, where little ones at the age of six and upwards, oppressed and imbruted, wrought for sixteen hours in the twenty-four at their dreadful tasks. Chained to little wagons, they crawled on their hands and knees in the foul, dank mines to haul their loads of coal to the foot of the shaft

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where the women workers waited to carry the coal in baskets up dangerous ladders to the top. In the factories, exposed to all manner of peril from dangerous machinery, the children toiled as bread-winners, dust, disease, the whip, and angry curses combining to make their lives an indescribable horror.

These child victims of human cupidity and cruelty were thus doomed to grow up—those who survived the dreadful ordeals to which they were subjected—in ignorance, vice, and deplorable degradation. No statutory limit was put upon their hours of labor, and no law existed in their behalf except the law of “exigency” invented by the owners of the mines and cotton factories which “required” the aid of these little ones in order to accomplish the work in hand to be done. It took many years of such policy before the British nation was brought to face the fact that multitudes of the rising generation were being dwarfed, brutalized, abused, in a manner characteristic of a condition of utmost savagery. More than one-

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half of the children, it was ascertained, were growing up without education, actually unable even to write their names. Under these circumstances Mrs. Browning, taking upon her heart the sorrows and outrages of the helpless little sufferers, and acting as their advocate, wrote her poem. Listen to some of its lines:

“Our knees tremble sorely in the stooping,
We fall upon our faces, trying to go;
And underneath our heavy eyelids drooping,
The reddest flower would look as pale
as snow.

For, all day, we drag our burden tiring
Through the coal-dark, underground—
Or, all day, we drive the wheels of iron
In the factories, round and round.

“For all day the wheels are droning, turning—
Their wind comes in our faces—
Till our hearts turn—our head, with pulses
burning,
And the walls turn in their places.
Turns the sky in the high window, blank
and reeling,
Turns the long light that dropt adown
the wall,

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Turn the black flies that crawl along the
ceiling,
All are turning, all the day, and we
with all.
And all day the iron wheels are droning,
And sometimes we could pray,
'O ye wheels!' (breaking out in a mad
moaning)
'Stop! be silent for to-day.' "

Her thirteen stanzas did not fall upon a
listless or unresponsive people, closing as
they did with this appeal:

"How long, O cruel nation,
Will you stand, to move the world, on a
child's heart—
Stifle down with a mailed heel its palpi-
tation,
And tread onward to your throne amid
the mart?"

Aroused by this poem, and by the parlia-
mentary commission's report, the nation in
due time came to the rescue of the little chil-
dren, and the laws made in their behalf in
regard to labor in mine and manufactory
constituted one marked feature in the great

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reform movement in Great Britain, started a little before the middle of the recent century.

Now we are living in another age, a time characterized by many movements undertaken in behalf of childhood, and yet right under our eyes in England and in the United States a condition of things in many respects like the one just hinted at has been until within the last decade allowed to go on almost without remonstrance. (We have need to wake up and look the facts in the face.) For example, in the city of London to-day there are no less than 30,000 children—from the age of seven up, all but 6,000 under twelve years of age—at work, and thereby deprived in large degree of school privileges, many of them driven to their tasks by shiftless or drunken parents who eke out a sort of living on the pittance which the children bring in. In many instances it is found that little children are doing many hours of work outside of school hours, and that they come to their books without a bite of breakfast. Accordingly, the school

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boards and charity associations combined in the effort to furnish to these starved and hard-driven victims of poverty and greed at least one meal of substantial food per day, in London, Manchester, and other cities. But even with this alleviation, and with a slowly aroused public sentiment at work, the evil has hardly abated.

In Germany the situation is still more ominous, for it has been found that nearly a million children under fourteen, many of them of tender age, are wage-earners, their strength and health in many cases being destroyed by the undue pressure put upon them after school hours in forcing them to do work far beyond their capacity. In other European countries children are taxed with hard work for some hours before school begins in the morning, and then after they have done their school tasks they are kept at work again sometimes until late into the night. It is also a matter of record that beer and stronger drinks are used to stimulate them at their toil, and that sensuality, vice, crime, are increased among them by the

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policy in vogue. In view of these evils it is not singular that reformers, civil officers, teachers, ministers, legislators and others have been active in urging measures intended to succor these children who are being reared without a single taste or glimpse of the joys, recreations, plays or privileges of childhood. And yet it becomes clear that much remains to be done to create on the Continent a wholesome sentiment in the case, when we reflect upon the fact that intense opposition has been awakened against even such laws as require that children shall be eight years old before they shall be forced to do a full day's work; that the working hours shall be from six in the morning until six in the evening, with two hours of remission at noon; and that if children have to walk home after their work is done the hours must be so arranged that they can get home by eight o'clock! Laws establishing much-needed reforms have been in operation in Germany and in Austria for nearly a score of years, but in both countries the national legislatures are pursuing dili-

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gent inquiries with the view of amending these statutory provisions in the interest of a new opportunity for childhood.

It is estimated that the number of children in England alone who are employed as wage-earners, either out of school hours or wholly deprived of school opportunities, is over 300,000. School children working from seven to ten hours a day in coal-yards, at wood-chopping, making trousers, and at various street occupations which keep them out till late at night, are described in the report alluded to above. We hardly need to be told in so many words that under these circumstances hosts of children in England are being reared in "hotbeds of vice and crime." It is manifest that among the most serious problems which press for solution in England the rescue of these children from the joyless, dreadful, hopeless plight in which they are now immured is one of the most imperative.

One has only to inquire into the facts in order to be convinced that similar evils, to an extent that can not be estimated, prevail

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in our land. Half a dozen years ago it was found impossible to secure the passage of a bill in the Kentucky Legislature forbidding the employment of children under fourteen in hemp and tobacco mills. Such a law was passed in 1908, after persistent agitation. Statutes of a like character applying to the cotton factories in South Carolina and Alabama, urged by public meetings and pressed on the attention of legislators by influential men and women, were defeated by a small majority in 1902 and 1903. In those States and in Georgia children of six years of age and upwards were then working twelve hours a day! In New Jersey the law has allowed children of a very tender age to work if the inspector judged that the parents needed their wages in order to make ends meet!

In Alabama, at this writing, the age limit under which children are forbidden to be employed in factories is ten. In Georgia this same limit was fixed, extending it to twelve "except for support of self, or of parents in specified cases." Twelve is now

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the limit, with some exceptions, in the Carolinas and in Mississippi.

Meanwhile disease is making sad havoc among these little ones. Dropsy and consumption attack them before they have been in the factory half a dozen years. They are growing up without any educational equipment, if children who are stunted, physically impoverished, and half-starved can be said to "grow up" at all.

It is charged that this dreadful situation is due to two factors in the case in the South—the greed of Northern men who have taken their capital into the South and erected these cotton factories, and the poverty of the South, which sees in these establishments one promise of a new prosperity, and which has therefore consented for the time being that its children shall enter the cotton mill and earn money, silenced for the moment by the covert or open threat that if agitation goes on the factories will be closed and the plants be taken elsewhere.

The attempt made in Washington to remedy, by national legislation, the evils

thus brought before us seems foredoomed to failure, since the judgment of the best constitutional lawyers is that the Federal Government is forbidden by organic limitations to undertake to regulate the matters involved in this reform. The work must be done by the various State governments, and many of these have already begun their long-delayed duty. But back of any such movement there must be an intelligent, strenuous, and courageous public opinion. Happily the school experts of the nation and of the various commonwealths have discerned the close connection that exists between child-labor and the necessity of a law for compulsory school attendance. The reform in connection with the latter project, urged now in various parts of the Union, will help to solve the problem. The pulpit needs to give forth repeated messages on the subject, and the people at large who feel a throb of compassion for hundreds of thousands of stunted and driven children should inquire what they may also do to help forward this great movement.

4. Juvenile Criminality.

Another significant reformatory movement of our time is that which seeks to prevent juvenile crime, reclaim young offenders, and give a better outlook and opportunity to boys and girls whose home life and local surroundings are fraught with ruinous influences. The investigations carried on in Europe and in this country by well-equipped experts, who have devoted years to their observations and researches in prisons, reformatories, slum localities, and tenement houses, have afforded information and led to conclusions which are quite opposed to those which were in vogue a quarter of a century ago. It was then supposed by physicians and psychologists and teachers, almost universally, that a large number of boys and girls were doomed by virtue of peculiar physical malformation to a life of vice and crime, and that in their cases relief was not to be hopefully expected through any agency then known. It is now an assured fact that a very small percentage

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of juveniles belong to this class, and that in even the lowest sections of society the large majority of children, although they may be imperfectly nourished and inevitably exposed to many diseases in view of that fact, are yet normal in their bodily structure.

It was furthermore argued not so very long ago that hosts of children inherited criminal tendencies and tastes, and that by the laws of heredity they were doomed to a life of moral delinquency, if not of crime. The conclusion in this regard, now almost unanimously reached, is that the chief cause of juvenile degradations is a wrong environment, and an evil influence and training in the home. From the very worst homes, and from the most vicious surroundings, hundreds of children have been taken in the work of reformatory experimentation carried on in various sections of the land, and even the most unpromising of these waifs, in a new environment and with good influences set to work upon them, have turned out well. The difficulty is not that

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they have inherited an unconquerable bias toward evil, but that the example and teaching of the home and the neighborhood in which they have been started out into life have been "evil, and that continually," and that they have not been furnished in their infantile weakness, their impoverished and physical degeneracy, with sufficient moral resources or influences to enable them to see or feel the importance of right living. The stress which is put to-day by judges of juvenile courts, and by officers of reform schools, on the necessity of right example and proper instruction in the home is a fact of remarkable import in these inquiries which are now going on.

Another discovery which has been made is of prime interest. Nearly all the children whose defective palates, hare-lipped characteristics, and weak, receding chins indicate imbecile or vicious or criminal tendencies, can be restored to something like a normal physical condition and to a promising and healthful moral estate by surgical operations. The marvels that have been wrought

in this regard amount almost to the miraculous. Children with malformations of the face, chin, throat, and head, whose appearance indicated almost hopeless idiocy, have been by apt and skillful surgical treatment literally reconstructed, so that in expression, in the contour of their faces, in their mental characteristics, in their renewed intelligence, and in their moral sense—which has seemed in some cases as though it were literally a new creation from above—they have been completely transformed. The photographs of these helpless children thus made into new creatures, showing them “before and after” the process of reconstruction, are studies which one can not easily forget, having once seen them.

The literature of this theme is growing from month to month. We append a brief list of the books which have recently dealt with the subject, and which should command the attention of pastors, teachers, and officers of the law whose duties lead them to deal with the growing generation. These volumes indicate the significant fact that

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wise and philanthropic men and women are at work studying the needs and striving to remedy the ills of unfortunate and endangered boyhood and girlhood, and that new methods of rescuing the perishing are being discovered and applied in our time. We venture to say that those who read these pages can not even dip into the volumes mentioned below without making discoveries with regard to juvenile character and destiny that will put them on the track of courses of reading and inquiry that will prove of great worth to them and to the work which they may be inspired to undertake for others.

The following list is not at all complete, but it includes works which are of commanding value: "Winning the Boy," Merrill; "The Young Malefactor," Travis; "Waifs of the Slums," Benedict; "Citizens of Tomorrow," Alice M. Guernsey; "The Juvenile Offender," Cady; "The Delinquent Boy," Miles; "Juvenile Offenders," Morrison; "Criminality in Children," Speranza; "The Duty of the State to Its Neglected

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Children," Wayland; "The Street Boy," Williams. In addition, the occasional bulletins issued by State Reformatories, and their annual reports, together with articles from the pen of Judge Lindsey, of the Juvenile Court, Denver, one of the pioneers of this movement for the betterment of juvenile life in the land, will be found helpful.

5. The Suicidal Mania.

One of the shocking facts of our time is a growing disregard of the sacredness and value of life, and an increasing number of crimes which aim at the destruction of life. The number of suicides, for example, in this country reaches to the figures of five thousand a year. In the city of Chicago the annual rate of those who die by their own hands is over three hundred, and in New York City a still larger registration is made. Even school children and hundreds of young women are found among the number of those who take their own lives. Frightful as the data are in our own country, they are still more appalling in some other countries.

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In France, for example, there were in 1900 nearly nine thousand who sought death by their own act and found it. In the city of Paris forty-two persons year by year out of every one hundred thousand of the population commit suicide. Not only is this the case, but men are still found who advocate the right of man to take his own life, and who urge that suicide is sometimes an honorable, proper, and justifiable method of exit from intolerable burdens, from oppressive cares, from overmastering sorrows. In taking this attitude they follow after David Hume, who one hundred and fifty years ago set forth his argument very elaborately in behalf of his claim that man has a right to dispose of his own life. In part, this claim was based upon Mr. Hume's theory that human life is insignificant. In fact, he said, "In the sight of God every event is alike important, and the life of a man is of no greater importance in the universe than that of an oyster." The late Colonel Ingersoll publicly advocated a similar doctrine.

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Men of this sort wholly ignore the scope and obligation of the commandment in the Decalogue, "Thou shalt not kill," a divine law which forbids not only murder but self-inflicted destruction. That law puts life before us as the gift of God, a precious possession and inheritance, and urges upon us the truth that the issues of life and of death are in the hands of the Almighty. By the due consideration of this law the public conscience needs to be enlightened and the moral sense of the community quickened in regard to the folly and criminality of self-destruction.

The difference between ancient heathen morality in this respect and the ethics of the gospel is a fundamental mark of distinction between the two. Some of the greatest of the Roman moralists taught suicide as a duty and a right. Even Cicero praised the act of Cato in taking his own life, saying that the circumstances were a call from Deity to that act. Seneca, one of the purest of the ethical teachers of any age, advocated suicide; and the Stoics taught every man

had a right to end his existence when he would. Plato, one of the noblest of the Greek masters, declared that when a man had been stricken with intolerable calamity, or when sunk in the depths of utter poverty, he might wisely take his own life. The gospel, when it brought into the world a new ideal of the value and the responsibilities of life, put opprobrium upon the act of the suicide. It taught men that life was a divine gift, that it involved the duty of patient endurance of suffering, of resignation, of activity, of heroism, and that all these obligations forbade suicidal acts. Such horror was thrown upon the act that even the body of the suicide was mutilated as a stigma placed upon the man after death. In England to this day the law commands that the body of the suicide shall be buried at night, between the hours of nine o'clock and midnight, and without the Christian ritual service.

Among the influences which in our own day have helped to increase the number of suicides we may indicate the excessive use

of liquor, undermining the moral nature and dethroning self-command, the pressure of poverty, the operation of remorse, the ministry of fear and shame, making people afraid to face the consequences of their frailties or their vices, and the coarse, sensational, and ghastly details which daily papers of a certain type usually furnish of the hideous acts whereby men and women, driven by guilty dread, or in a fit of insanity, rush into eternity by their own act. Each detailed story of this sort, ingeniously pictured forth by reporters, has in it the germs of other suicidal acts. Indeed, it often happens that a mania for suicide seems to be put into operation by the "penny dreadful" editions of sensational papers.

The agnosticism of our time has had, we have no doubt, much to do with the increase in the number of suicides. The man who tries to persuade himself that it is impossible to determine whether or not there be a God, and who irrationally concludes that the human spirit is mortal, and that there is no individual life for it beyond the grave, is

easily persuaded by the stress of calamity, the pinch of poverty, or the pressure of shame to end his mortal life.

An effort to determine the prevalent causes of suicide among school children of Germany—where within the past year twenty-eight have taken their own lives—has just been made by a Berlin professor, who reaches the conclusion that the school discipline—which is not as cruelly strict as it once was—is not to be held accountable for the trouble. He lays the blame largely upon the home life, and declares his conviction that the children carry out in many instances the ideals and notions which have been impressed upon them by the conversation, tone, and examples of their parents, and that to this source the recent outbreak of the suicidal mania among the little ones is due.

Over against this awful act of suicide let us set God's command, "Thou shalt not kill;" this additional admonition, "Do thyself no harm;" the cowardice of suicide; the wickedness of putting a stigma upon the

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living by choosing such an exit; the cruelty and selfishness indicated in evading and flying from the burdens and duties of life in this manner. Even in the worst of calamities and the most excruciating sufferings let us think of the great truth that God is our refuge, a very present help in trouble, and that the man who trusts in Him may find grace to help in time of need.

A still more ghastly exhibition of the disregard for human life in our time is shown by the rate at which,—

6. Homicides Are Increasing.

Twice during the past decade the number of murders in the United States has reached an aggregate of ten thousand five hundred in a single year, while the average yearly number for the twenty years preceding 1905 was almost seven thousand. One feature in recent years in this homicidal tendency has been the number of men who have shot women down from motives of jealousy, or some similar cause, and then have turned the smoking weapon upon themselves and

blown out their own brains. The attempt to make it evident to a jury, or before a grand jury, that a man is justified in taking the law into his own hands and in shooting down at sight another man, who has done injury to him of a certain sort, is still utilized as an agency in the hands of shrewd lawyers to clear the criminal; while the law's delay, the putting of emphasis upon petty technicalities, the pretense that the murderer was at the time of the crime insane, and therefore not responsible for his bloody act, and the further fact that out of the whole number of murders committed not two per cent have been convicted of the crime, and only a little over a hundred hanged in any one year—are features of the case which make it absolutely appalling.

Has not the time come when from every pulpit in the land, and in every Sunday-school, and in every college, and in every home, lessons should be taught, and reiterated, and freshly impressed, concerning the worth and sacredness of human life, the sanctions with which the Almighty has

guarded it, and the guilt of those who commit suicide or murder? If every pulpit in the land within the next year should utter a cogent message on these closely related themes, something of value would be done looking toward the diminution of these twin offenses.

Another evil of our time but little heeded, either by the press or pulpit, and yet fraught with consequences of demoralization and manifold harm, remains to be noticed.

7. Pernicious Literature.

That coarse and trashy stories and infamous books are among the evils of our time hardly needs proof. The man who will keep his eyes open as he passes a news-depot; who will scan with any attention the so-called novels for sale on railway trains, and devoured by the multitude; who will study the contents of certain daily newspapers, whose columns are filled with the scandals and vivid descriptions of crime; who will acquaint himself with the sort of

mental pabulum which is relished by great numbers of the rising generation, and which in one form or another is supplied to them in amazing quantities; who will note from time to time the instances which abound in city and country, setting forth the ruinous effects wrought by these demoralizing publications on the character and life of the young,—that man will come to the assured conclusion that pernicious literature is, next to the liquor traffic, the most tremendous evil of our time, in view especially of the devastation and havoc which it introduces into the heart and life of great numbers of children and young people.

In this class of reading matter ~~is~~^{are} to be noted, in the foreground,

(a) CERTAIN PHASES OF CURRENT FICTION.

Many of the novels of the ~~home~~^{hour} have for their warp and woof a single degrading phase of human life—illicit love. The term “French novels” formerly described an unique phase of fiction; to certain writers in France was assigned the entire work of

furnishing what is called erotic fiction to the world. These no longer have a monopoly of that sort of writing; other nations have come in for their share, and our own country and England have furnished a large proportion of novels to our age, tarnished throughout with suggestions of uncleanness, abounding in sensuality done into picturesque forms, and exemplifying in a striking degree the old prayer-book phrase, the works of the "world, the flesh, and the devil!" These novels are not of that sort which might be suppressed by law; they are not explicitly obscene; if they were they would be less perilous. Some of them are by authors of ability; once in a while genius itself stoops to perpetrate a work of this order. Unsuspecting people are inveigled into reading them by the taking title, or by the reputation of the writer, or by the exciting plot, unaware of the insinuating and infamous vileness that lies concealed in the scenes, the character-etching, the adventures, and the entire fabric of these books. A single writer has furnished half a dozen

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novels of this order to the world—all of them reeking with impurity, corrupt in tone, and immoral in their incidents; of these half dozen novels it is announced that more than half a million copies in the aggregate have been sold. In dealing with these works one difficulty is, that to single out a book as an instance is to advertise it—to call renewed attention to it. Otherwise it would be easy to furnish a list, embracing not only scores but hundreds of modern novels, which are in incident, tone, rhetoric, illustrations, and influence “earthly, sensual, devilish.”

If there is one man who has been recognized as knowing what is true, beautiful, and good in literature, that man is the critic and artist John Ruskin. Some years ago he wrote for an English magazine an article on “Fiction—Fair and Foul,” in which he expressed his judgment concerning novels of this class. He declared that the “reactions of moral disease upon itself, and the conditions of languidly monstrous character, developed in an atmosphere of low vitality,” had become the most valued material

of modern fiction, which deals constantly and largely with morbid phenomena; that the plots and events in many, even of the higher classes of fictitious works, are simply unclean and indecent; and that, indeed, the modern infidel imagination "amuses itself in its work with destruction of the body, and busies itself with aberrations of the mind!" Since he wrote these searching words, novels have been growing worse and worse; (women have written some of the worst of them;) and publishers, by artistically sensual frontispieces, handsomely printed text, alluring titles, and all the arts of the skillful advertiser, have done their utmost to introduce their publications into respectable society. These novels, read by the unsuspecting, brought into Christian homes openly and without the thought of scruple, have often made forbidden paths and illicit pleasures radiant with specious fascination and perilous allurements. In view of the harm done by this class of novels, in view of their widespread circulation, their sale in vast numbers on all our lines of rail-

road, and their circulation oftentimes in respectable households, the religious press of the United States may well keep its eye on them and warn its readers against their insidious and deadly character, while pastors and teachers need to be continually alert to warn those under their care against the dangers in question.

Another phase of this theme has to do with

(b) HARMFUL JUVENILE READING MATTER.

As every intelligent student of the times already knows, Mr. Anthony Comstock, of New York City, and those who have co-operated with him in the work of suppressing illicit printed matter, have done a remarkable task in the destruction of hundreds of infamous establishments devoted to the publication and sale of vile books. Down to 1908 he is credited with having brought three thousand criminals of a special sort to punishment, and with the destruction of a hundred tons of foul publications, stereotype plates, and pictures. At

one time it was thought that these outlaws had been driven out of employment, and that their business had been broken up. Later investigations showed, however, that these criminals had simply diverted their energies into a new line. Ceasing for a while to minister to the diseased imagination and the corrupted lives of adults, they had devoted themselves to the enterprise of alluring childhood and youth to read low, coarse, and vicious stories; and, accordingly, for years the stream of corruption which had found its way here and there through the land by underground and illicit channels openly flooded the country in the pages of boys' and girls' weeklies and the journals of free-lovers and spiritists.

The names of the stories published in the papers alluded to, and in pamphlet form, ought to be enough to disgust an honest boy or girl: "The Skeleton Crew;" "The Boy Chief of the Brigands;" "Squint-Eyed Bob, the Bully of the Woods;" "The Perils of a Pretty Girl;" "The Boy Pirates;" "Mad Maurice, or The Crazy Detective;" "Stump,

or, Little, but O, My!" "The Child Stealer, or, The Vultures of a Great City;" "A Bad Egg, or, Hard to Crack;" "Deadwood Dick, or, The Prince of the Road;" "Vagabond Joe;" "The Young Wandering Jew;" "The Two Detectives, or, The Fortunes of a Bowery Girl;" "The Boy Captain, or, The Pirate's Daughter;" "The Ocean Bloodhound, or, The Pirate of the Caribbees;" "Mad Madge, the Queen of the Crooks;" "The Six Aces;" "The Suburban Safe-Crackers;" "The Bunco King;" "The Stable Gang's Last Battle;" "The Fiends of the Sea," and "The Demon of the Deep."

With these titles before us we can infer the sort of stories countless numbers of boys and girls are reading, and from these data, already given in meager outline, it should be clear that this evil is one of the most enormous and insidious of all the pernicious influences that are assaulting the morals, the safety, the very life of our nation. Multitudes of the growing generation are being poisoned by these produc-

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tions. They are fed on a diet of murder; they are gorged with highly spiced mixtures of burglary, piracy, and vice; the very atmosphere they breathe is charged through and through with noxious inhalations of vulgarity, wickedness, and crime.

Years ago, when a great ado was made about the sale of swill-milk in New York City, the country was shocked to find that much of the milk used in that metropolis came from cows that were housed in the foulest stables, where they literally rotted to death, meanwhile being fed from the refuse that came from the neighboring still-houses. This traffic in swill-milk literature for children and young people is a thousand times worse than the former. What parallel can be found for those who are the devotees of this sort of reading matter except the savages known as "Dirt-eaters?"

Moreover, what hope can be cherished in behalf of the future usefulness and happiness of those who in their youth have their imaginations thus deranged and befouled by these vile stories?

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Here is just where the most harm is done. The youthful imagination—the most active and curious and ardent of all the faculties in early life—is confessedly the object of appeal and attack through these pictures and tales. A monstrous secret show of vice and crime goes on within the heart, started and kept up, created and supported, by these publications. The canvas of the soul is early polluted with abominable images, pictured scenes of contagious wickedness. The very soul, the place where God is to dwell, the secret sanctuary of our nature, the recess where truth and purity ought to abide, is turned into a chamber of horrors, a den of criminals, a very nest of iniquity! Thus the morals are ruined, the taste is corrupted, the mind is defiled with foul imaginations which stimulate vice and destroy body, mind, and soul.

Years ago in Canton, Ohio, the writer visited three lads in the city prison—neither of them over nineteen years of age—and each one of them under sentence of death for murder. They told me their story, and

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among other things they said: "It was reading bad books and papers that brought us here. We read stories of murder, and robbery, and other crimes, and we fancied it would be nice to act as the heroes of these tales acted. So we started out on a tramp, and—here we are!" Within a month after I saw them they suffered death on the gallows for their crimes.

This is only a single instance out of hundreds that are occurring, of like character, all over the land. Had I space I might quote the testimony of officers of the law, police justices, superintendents of houses of refuge, and others interested in the care and reform of the pauper and criminal classes of our population, showing that these vile story papers and these coarse monstrosities of juvenile fiction have been for years a fruitful source of social demoralization and crime. Instances occur, almost daily, in various parts of the land indicating vile literature as the promoting cause of a vast amount of youthful vice and degradation.

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(c) REMEDIES FOR THESE EVILS.

We have no panacea to suggest for these agencies of harm at work in the community, except that two or three suggestions are reasonably due in the case.

(1.) Religious journals may emphasize the constantly occurring instances of juvenile depravity which are fostered and intensified by pernicious literature. Hardly a week passes by without a report being made of boys and girls ruined by these trashy and degrading stories. They serve their apprenticeship for a career of wickedness by means of their devotion to and their absorption in these demoralizing tales of the adventures and vices of heroic desperadoes. Were every religious weekly to take each instance of this kind that occurs for its text, and comment on it, never letting up in its study of these cases, and keeping up the attack week by week, in due time the public to which it ministers would be thoroughly awakened to the enormity of the injuries which are wrought in our communities by vile reading matter.

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(2.) The pulpit needs to be awakened to a sense of its duty in this regard. We venture to say that not one pastor out of ten is aware of the extent to which the children and young people in his own congregation and Sunday-school are hurt by these publications. What a tremendous effect would be produced in the land should every pastor study for himself the reading matter in vogue among his young people, collecting specimens of the juvenile papers for sale in his neighborhood, saturating his mind with the information he accumulates, preparing a sermon, or a series of discourses on "Harmful Literature," and then preaching these discourses to his people. The pulpit is not awake to the magnitude of this evil; but it is high time that it should be wisely alert to the prevalence of these demoralizing influences of our age among the young.

(3) It goes as a matter of course that parents and guardians of the young have also an urgent duty in this respect. Reading matter for children and young folks,

prepared with skill, artistically printed, and delightfully attractive in every way, is an exhaustless feature of the literary output of our day; papers and magazines like "The Youth's Companion" and "St. Nicholas," in addition to the beautiful periodicals issued by the various denominations under the auspices of their own publishing houses, are within reach on every side, at a slight outlay. The growing mind, interested in such literature as may be found in these beautiful and stimulating publications, almost of its own accord learns the difference between good and bad printed matter. In time it turns instinctively from that which is cheap and coarse and degrading. How precious the privilege, therefore, how urgent the duty that devolves upon the pastor, the teacher, the father of growing children, to put the right sort of books and other reading matter into their hands! As we recall, then, how wisely, with what timely skill, with what exquisite art, some of our publishers have built up weekly papers and monthly magazines for juveniles, we may

be both admonished and heartened for this work, determining that so far as in us lies we will seek to oust vile literature from the world, and by the expulsive power of a better taste train up the rising generation, with whose interests and destinies we are so vitally united, to admire and enjoy and love that inestimable treasure, which is a refuge from adversity, a solace in trial, an inspiration to right living, one of the higher joys of the home, one of the priceless blessings of life on the earth, an armory out of which come equipments for the life beyond, Good Literature!

IV.

POST-VIEW: PRIVILEGE AND OPPORTUNITY.

IV.

POST-VIEW: PRIVILEGE AND OPPORTUNITY.

1. Obligation Enhanced.

BUT little exhortation, it would seem, is needed after such a survey as we have made. Those who are not gladdened and heartened at the sight of the accumulated intellectual and material wealth, the comforts and benefits which are brought within common reach, the liberties and franchises which belong to all, rich and poor alike, in our time, must be made of impervious stuff.

We heard a dear old lady one beautiful spring morning say, as she looked out over the hills and drank in the air, laden with the scent of blossoms, and then gazed upward into the azure sky, "It is a joy simply to breathe and live to-day!" That may well

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be our testimony as we consider the inheritance which Providence has put before our vision in this extraordinary epoch in which our lives are cast. To see what our eyes have seen; to have opened before us the treasure-house of varied knowledge which is the heritage of humanity everywhere; to behold doors of privilege and blessing—which have been barred against the approach of all former generations,—stand wide open before our advancing feet; to live in a land of civil and religious liberty, and to realize that the benign and free institutions which are so dear to us are spreading far and wide through the whole world, largely by the leavening influence of the principles and institutions planted on our shores a century or more ago; to be ministered to every day by the inventions and discoveries which have manifolded human capacity, lightened the toiler's burden, and often added a touch of romance or beauty to the lot of the humblest laboring man or woman—who can properly estimate, or adequately picture what all this means? Unless one is blinded by tears of

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bereavement, loneliness and domestic desolation, oppressed with actual want or jaundiced by pessimism, he must be in strange mood indeed if he can not say from his heart: It is a joy simply to live amid the privileges and liberties of the twentieth century.

Ages ago a wise old man, burdened with anxiety on account of perils which threatened his people, said to a newly-crowned Queen—as he besought her to use, even at the risk of life, her influence in behalf of the nation from which she had sprung—a most significant utterance, which has lost none of its far-reaching applications and world-wide philosophy by the flight of time, “Who knoweth whether thou art not come to the kingdom for such a time as this?” A crisis had suddenly arrived in the affairs of the people; race-hatred, despotic authority, and religious bigotry were all at work to destroy the chosen nation; it appeared to Mordecai in that hour that God had raised up Queen Esther, put her in a place of power, given her privilege and op-

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portunity of an unusual sort, "for such a time as this,"—a pivotal time of peril and trial and need! Happily she was equal to the demands of the hour, and by God's blessing deliverance came to the people she loved through her tact and devotion, her courage and importunity. (Esther 4:14.)

We who live to-day have come to our place "for such a time as this," which, as we face it, assumes the guise of opportunity, pointing to harvests to be gathered, labors to be wrought, fields to be entered, fights to be made, victories to be won. Every discovery which we have enumerated, every fact and phase of the century we have instanced, every peril and problem which we have touched upon,—these all have their imminent bearing on personal obligation; they enhance the impulses which urge us to use wisely the openings and chances which come to us from day to day. These are so many that we may not try to number them up in order in these pages. In general they carry their own message and point out their own opportune occasions of enlarging use-

fulness. There are, however, two or three places where an added emphasis may be worth while. We may wisely urge, for instance, those who have influence over the growing generation to study for themselves, and then keep before the mind of boys and girls in the high school, or in earlier grades, some of the

2. Advantages of Collegiate Training.

The benefits of a college course are manifold. Many of them are incapable of logical definition; others can be merely suggested. Association with live and gifted teachers is in the foreground of our view. At college a student is associated with a company of brainy, enthusiastic, cultivated teachers, men and women of ability, of scholarship, of noble gifts, who are accomplished in the art of teaching. This is one advantage. To be brought into contact with such minds, to be roused and kindled by their contagious example and magnetic power, to recognize, for the first time, perhaps, what cultivated brain power is, what

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the human intellect under its best condition is able to do, to behold their lofty characters transfigured with Christian culture—mere contact and communion with such souls, let alone the work they do for the student in teaching—form a priceless privilege of college life.

In addition there is the benefit of a coherent, systematic, wisely arranged course of study, involving the best text-books, the best order of studies, the most sagacious methods of instruction, the most approved appliances for teaching the sciences—laboratories for the study of chemistry and physics, telescopes for observing the stars, and all possible apparatus for illuminating and exemplifying truth, a course of study which has been in use, modified, enlarged, improved from year to year, for generations; which is not, however, a relic, as some would say, of the Dark Ages—but which is approved by the wisest, most scholarly, and experienced teachers, and which is adapted to develop, to train, to evoke, to exalt, to make supple and strong all the

varied faculties of the human intellect. Is not this a great advantage?

Add to this the opportunity of using the great libraries which every institution of learning now has, with thousands of volumes, assorted, sifted, treasured up, rich in all forms of literature, with skilled counselors at hand to advise and encourage in the art of selection, to indicate to the students the masters and the masterpieces of our own and other languages; and, furthermore, the benefit of having to form the habit of study, the necessity of bringing one's mind under discipline, of harnessing it down to work, of impelling it under the yoke, of learning how to apply one's self, of bringing into subjection the mental powers, until after the lapse of years the reason becomes subtle and keen, the senses become trained, and accurate, and quick, the imagination becomes chastened, glorified, and pure, the affections pure, the will obedient, firm as a rock, unswerving as the stars,—is not this an aim worth seeking, worth striving for, a goal worth pursuing? This is one

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of the aims of a college course. Let young people ponder the glorious fruition of culture thus briefly hinted, and ask themselves whether it is not worth while to go, and stay, in quest of it until they find it? The self-training involved, the mental discipline that thereby follows, is alone, aside from all other subsidiary advantages, sufficient to decide the case when duly pondered.

Beyond this help there must be reckoned up in addition other important benefits and advantages which the student at college has over those who strive to study privately—contact with other growing, eager enthusiastic minds, also pursuing literature and enamored of knowledge, each mind acting with friction, competition, rivalry, magnetic power on each other mind, prompting each to do his best, affording the opportunity to compare and measure himself with others, to obtain an idea of his real mental status and capacity. This training is fitted to take down self-conceit, to encourage where one has been unduly self-depreciatory, to prompt and rouse where one has been indo-

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lent—ah! there is not a loophole, not an avenue of influence, not a motive, not a faculty, not a power that will not be touched, sprung into activity, roused, simply by the contact of one brain with other eager, buoyant, and turbulent brains in the strife and tasks and competitions of a college course.

In view of these advantages, which are but meagerly hinted at, young folks should be urged not to give up the opportunity of going through college. Compared with this all the money they can make in a lifetime is not to be weighed for an instant. Simply as an earner of money they ought to be worth more when they come out of college than they are now. Do not be satisfied with half an education; do not stop midway; do not fancy that you can get “through the world” without it. The age in which we live is one that more and more requires the amplest, richest, and most complete preparation on the part of those who carry on its enterprises, shape its statecraft, build its bridges and business blocks, and ships and roads, make, or decide, or execute its laws,

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preach its sermons, and act as its messengers, agents, or mouthpieces in any department of its industries. The world of to-day calls upon the rising generation to cherish to the utmost the educational advantages so lavishly set before it.

3. *The Ministry of Æsthetics.*

Among the ministrations of our time there is one phase which is so intertwined with our ordinary life, so incorporated with the commonplace, that some of its significance and scope are liable to be lost sight of, just as the frost-work in the winter and the miracle of the blossoms in the spring may be taken as a matter of course, and passed by with a glance, by multitudes. This neglected phase of our life to-day which needs a little comment is its æsthetic side. Perhaps the current fad—the illustrated post card—may serve as a good example. Of these there are literally scores of millions in use each year. Many of them have genuine artistic value; those for example which reproduce scenes of travel, at home

and abroad, bring before the eye almost every notable building, monument, characteristic landscape, waterfall, historic locality, or typical group of people to be found on ordinary routes that go round the globe. At the cost of a very little money a boy or girl may lay out a journey, and on the map and by his post card album may trace his ideal pilgrimage across the sea, and through the European cities, and up the Rhine, and over the Alps, and into and through the Orient, and back again. Or he may call into use that remarkable little instrument, the invention of the late Dr. Oliver Wendell Holmes, the hand-stereoscope, and by its help may make his pictures assume the reality of life itself. Or he may turn his attention toward the achievements of the architect and may bring together for a trifle an array of the great buildings of the world—the Capitol at Washington, the Houses of Parliament and St. Paul's Cathedral, London; the Cathedral at Cologne, St. Peter's and the Ruins of the Pantheon at Rome, the Par-

thenon at Athens, the glorious Taj Mahal and other Mohammedan architectural triumphs of India, the Alhambra in Spain, the Pyramids in Egypt, and the most remarkable structures of Japan, China, and Russia: and then what a thesaurus the lad will have before him, illustrating the loftiest dreams and noblest achievements of "man, the builder," from age to age through the centuries.

Another may wish to study the masterpieces of sculpture or painting; a few of these in one form or another may be seen, either as originals or reproduced in some fashion, in museums and art galleries in the great cities, while of course the man who has ample means may go from place to place in the Old World and study the originals to his heart's content. But those who have no money for travel—what opportunities are put within their reach by chromolithography, photography, and the various processes of photo-engraving, and other modern methods of picture-making! With a little time given to the case, a few hints

RAPID TRANSIT FACILITIES.

from a teacher, a little study of the catalogues, and a slight knowledge of art-criticism, a lad may obtain for a dozen dollars photographic reproductions of the best hundred specimens of painting and sculpture to be found in the world—a collection that could not have been secured for a prince's ransom a century ago.

The tasteful articles of furniture, the bits of bric-a-brac, the really beautiful chromos, and tinted photographs—all of them cheap so far as money cost is concerned, but full of engaging charms, and of refining influence, which to-day illumine in many instances even the humblest abode of poverty, are further proofs, were they needed, of the widespread ministry of the æsthetic arts in their influence upon the lives of the common people.

4. Rapid Transit Privileges.

It is but a few decades since it was hard to find in an ordinary town a man or woman who had been abroad or who had visited Colorado or the Pacific Slope. Now

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the number of those who have "seen" the great West or who have made at least a "first tour across the Atlantic" is countless. Fifty years ago a journey by ox-team or on horseback with a caravan, lasting six months and full of danger and privation, was required in order to journey from the Atlantic Slope across the plains to Oregon or California. The other day a company of automobiles raced across the Continent from New York to Scattle, and completed the tour without difficulty or overmuch danger in twenty-two days, while every day the through trains make the trip from San Francisco to New York, or vice versa, inside of five days, frequently completing the entire journey without losing a single minute of time from sea to sea. It is only a few years ago that a celebrated French writer of fiction made a sensation by his exciting and venturesome book, "Around the World in Eighty Days." That was then the utmost limit of the wildest dream of the novelist! To-day the journey has been actually made in less than half that

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time. The broadening scope of the human mind, the liberalizing influence and renewing ministry of travel at sea or on land, exerted on the young and ardent, or upon the sedate, age-worn, and overtaxed intellect, the delights which are treasured up on the way, and the joys which become a part of the whole life afterward—all this can be only suggested.

5. *Personal Usefulness Increased.*

In a thousand ways the opportunity for the extension of one's own personal influence, the enlargement of beneficent power, and the transformation of devout ambitions and philanthropic aims into outward good deeds is brought within our reach in this marvelous period of life. Our great grandfathers, had they desired to help with any form of service, in person or by proxy, the people of China, of India, of the South Pacific Islands, would have found such a project absolutely beyond their reach. There was in their day no method of doing good to that half of the world except by

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prayer. To-day the man who wishes to afford aid—the help which a hospital brings, the service which a medical missionary offers, the uplifting influence which a school affords—to the most outlandish region on earth, can find in twenty-four hours an avenue for his benevolence. The channel has been dugged, the roads have been constructed, the methods have been provided so as to make his beneficence, if he so desires, literally world-wide in its scope. This is but a single illustration of the manifolding of human opportunity for service and various Christian activity which the age has brought with it.

A little while ago the man with a message had but a limited audience; a few score in a remote place might hear his words; beyond that he had no hearing. To-day the telephone, the telegraph, the printing press, the newspaper, the printed book serve as a sounding board in the sky or as an immense megaphone, to reproduce the words of the anointed messenger and send them far and wide, if need be into every land.

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It is but a little while ago since men had to write out by hand with nerve-exhausting labor that which they desired to record on paper, or indite to another; now by the process of dictation to a stenographer, or to a phonograph, by the help of the typewriter, and by other labor-saving or labor multiplying methods a man who knows how to utilize time and the appliances of the age may perform without overstraining his powers many, many times the amount of fruitful labor which a man in other generations could have accomplished.

Yesterday men dreaming out visions and within touch of great discoveries lived and died in wretched poverty, simply because they had to struggle for bread, and had no time or resources wherewith to complete their investigations; they died without the sight. To-day if a youth is on the track of something valuable; if a physician has opened up a shaft of inquiry into some hitherto unexplored realm of mystery in which he hopes to find a baffling secret solved, a new method for alleviating pain,

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and new means for healing diseases which have thus far proved utterly intractable, the way is open for him to spend his years in the search—with all the means which libraries, laboratories, microscopes, and the best instruments the world has produced all at his command. Millions of money and magnificent provisions for original research are placed by our era immediately at his disposal; he is paid generously for his time and labor, while his discoveries as he makes them are the common property of the medical profession in the wide, wide world, to be used by physicians in the relief of suffering and the impartation of a new hope to the afflicted. What poet, visionary, reformer, scientist in other times ever cherished in his wildest dreams of what might be in the future the thought of any such provision for the uplift and comfort of the race?

In brief, the chance that is given to-day to man, woman, and child to secure the best equipment, the most thorough preparation for the particular spheres of usefulness to which they feel called, the chance that is

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afforded to enlarge the range of Christian activity, to open up new fields of usefulness, to make one's influence felt to the ends of the earth, to labor at home or abroad so as to make the most of life, and so as to develop to the highest pitch of efficiency and success the powers with which one has been endowed—these opportunities to-day surpass a thousand-fold any former opportunities ever granted to the human race.

An English novelist years ago entitled one of his books "What Will He Do With It?" The plot substantially was this: Given, a youth well-born, endowed with a competence, possessing attractive manners, an eligible station in society, equipped with collegiate training, and other valuable gifts. What will he do with them all? To what use will they be put? Will he neglect his opportunities for usefulness, pass his days in indolence and ease, and waste his substance in riotous living? Or will he cherish a keen sense of his responsibilities, be alert to enter every open door of service, listen diligently to each fresh call of Providence,

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and at the last be able to say with gladness and yet with deep humility, "I have finished the work Thou didst give me to do?"

Such questions may be used to incite to diligence, to probe the motives, to arouse from slumber, and to ennoble with righteous zeal in our day. Here before us are Franchises, Privileges, Opportunities never hitherto equaled in all the ages of the earth. What shall we do with them? Shall we live in the midst of them unmoved, inert, unconcerned, and idle? Shall the Open Door not woo us to enter? Shall the striking hours of the new age waken no response in our hearts? Shall the fields white unto the harvest make no impression on our careless souls? Rather, may we utilize to advantage the swift moments as they fly, welcoming the World of To-Day with its new possibilities and appliances and avenues of usefulness, and daily say with loyal devotion to Him who gave us being and place and chance to grow in this twentieth century environment:

"Gracious Master and Lord, we are

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grateful for birth and being in the New Time. We thank Thee for every open door, for every recurring opportunity for service, for the light that shines in our age upon Thy Word and upon our lives, for the help Thou dost give so that each one of us may make the best of the lot awarded to us. Pardon all our past neglect and shortcomings; quicken our zeal; open our eyes to see the great tasks that yet remain to be done. Use our redeemed faculties, our disciplined characters, our consecrated lives so that in the work we do, the service we render, the messages we proclaim, and the examples we set to others we may walk worthily of Thee and of the generation which we serve. And help us, O Lord, to labor and live so as to speed on the day when Thou shalt reign from the river unto the ends of the earth, and when the kingdom of this world shall become the kingdom of our Lord and of His Christ. Amen."